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**THE BIBLE ELEMENTS**  
**OF A**  
**GOOD CHARACTER**  
**AND**  
**Good Success Maxims**

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**FOUR CHAPTERS FROM THE**  
**CHOCTAW FREEDMEN**

**BY**

**ROBERT E. FLICKINGER**

**Recently Superintendent of Oak Hill Academy**

**VALLIANT, OKLA.**

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**Presbyterian Board of Publication**

**Philadelphia**

**Chicago**

**St. Louis**

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**1914**

:"Truth crushed to earth shall rise again,—  
The eternal years of God are hers;  
But Error, wounded, writhes in pain,  
And dies among his worshippers."

"Truth forever on the scaffold;  
Wrong forever on the throne;  
Yet that scaffold sways the future;  
And behind the dim unknown,  
Standeth God, within the shadow,  
Keeping watch above his own."

Queen Victoria said to the King of Siam: "England owes her greatness to this book—The Open Bible."

The Bible, and the public school to make known to all the children its moral principles and religious truths, have brought liberty, greatness and enlargement to the United States of America and Great Britain.

These two instrumentalities—the open Bible and public school—will bring the needed blessings of intelligence, happiness and prosperity to the people of the United States of Mexico, of Central and South America, when they are accorded a fair chance.

# THE BIBLE ELEMENTS

OF A

Dear Friend:—

This souvenir pamphlet, containing four chapters from "The Choctaw Freedmen," relating to the historic relation of the Bible to our American system of public schools, and its potent influence in the development of the best type of individual character, has been printed in this form, in the hope it will prove a suggestive help to many young teachers, in our Sabbath and public schools, and to others who are founding new homes. The hope is indulged, that when you have examined this copy, you will feel free to hand it to one or more of your youthful friends and encourage them to read the two last chapters.

The Choctaw Freedmen, an illustrated volume of 440 pages, is now in the hands of our state binder, Mr. J. M. Jamieson, Des Moines. A handsome cloth bound copy of it may be sent to you later for your Sunday School or other local library.

Additional copies, while they last, may be obtained for \$1.00, which is about <sup>half</sup> the price of publication.

Very truly,

Rockwell City, Iowa.

R. E. FLICKINGER.

November 25, 1914.





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## XXIX

# BUILDING THE TEMPLE

AN EXERCISE FOR CHILDREN'S DAY, ILLUSTRATED BY A  
TEMPLE AND AN ARCH.

"I have no greater joy than to hear that my children walk in the truth."—John

Giving all diligence add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. He that lacketh these things is blind."—Peter.



It was the good fortune of the author to be called to serve as chorister and superintendent of rural Sunday schools, and leader of the choir of the church, in his early youth. At the beginning of his ministry, he discovered the relative importance of this work among the young, by reading the observation of the sainted Samuel Miller to the effect; if he could repeat the period of his ministry, he would give ten times more time and attention to the work among the children. This importance was very acceptably emphasized during the eighties, by the enthusiasm of Rev. James A. Worden, D. D., of our Sunday school Board, and the appointment of a Sabbath in June, to be annually observed as Children's Day.

One of the most prominent features of our ministry has been, a persistently active participation in the work among the children and young people. Other engagements have not been permitted to interfere with attendance at Sunday school and Endeavor meetings, or an appointment to meet the children at any of the regular times of rehearsal of songs and exercises for Easter, Christmas, Children's Day and other anniversaries. All the young people were



encouraged to participate in the effort to make these rallying days, occasions of special instruction and delight. A number of pretty, and sometimes elaborate, designs were devised to add their illuminating effect to the exercises. Two of these designs, a temple and an arch, both having for their object, a visible representation of the divinely appointed elements of a good character, according to the apostle Peter, and animating power of the indwelling spirit, manifested by a conscientious observance of the command to remember the Sabbath, have been deemed worthy of an illustration in this volume, that those who participated in them, and others, may be able to reproduce them for the instruction and delight of others.

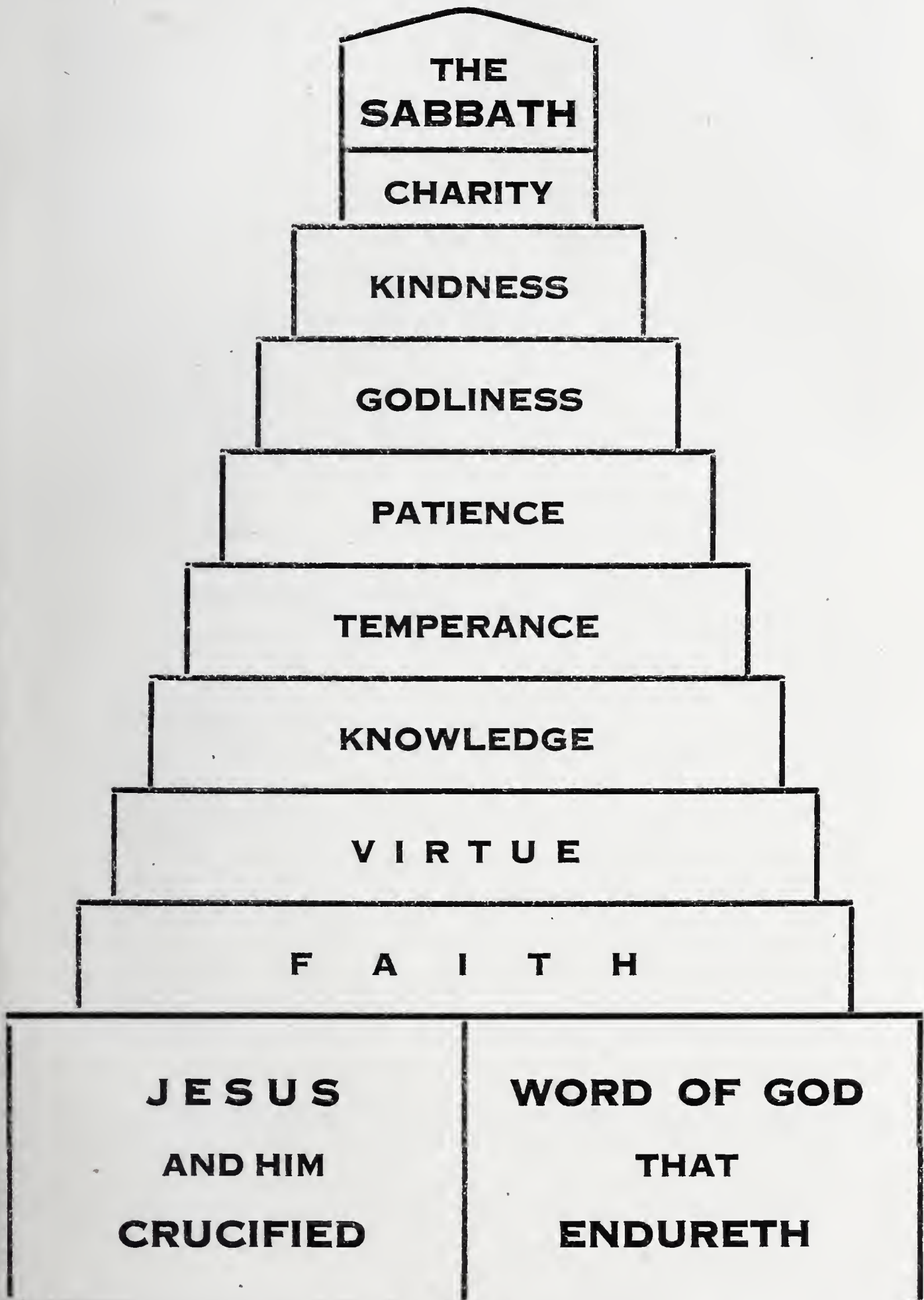
Exercises, that consist of passages from the Scriptures, are more valuable than others to the children, when committed to memory, and they learn them very readily, when an immediate use is to be made of them at a public service. The passages suggested for use in these exercises include many of the most important ones in the Bible, and as they practice, in the presence of each other, all become more or less familiar with every one of them. The superintendent or leader is expected to arrange the length and number of the exercises, to suit the number and ages of those available to participate in them. A single verse may be best for the child; but a glance over the additional passages may be very helpful to the pastor or other person, delivering a short address at the close of the children's exercises.

A very pleasing feature of these designs is the fact, they are constructed by the children as one after the other, or two together, carry their part to the platform and render their exercise. One or two are appointed to serve as Master-builders to receive the stones or tablets, when delivered, and place them in their proper position.



A good character is an enduring monument. A good name is rather to be chosen than great riches.

WALKING IN THE TRUTH



AN ENDURING TEMPLE.—A temple for time and eternity, showing the divinely appointed elements of a good character (2 Peter 1:5-8), their sure foundations; the person and work of our Lord Jesus and the inspired Word of God; and their crowning bond, the Sabbath.

## AN EXERCISE FOR CHILDREN'S DAY

(The two master builders standing together)

Master Builder. Dear friends: The Bible tells us that all are builders. That some are wise and others are foolish. That some are building on the sand, without any protection against the storms and floods, that will surely cause their fall. That some are building with wood, hay or stubble; or with gold, silver and precious stones, without any protection against the day, when the fire will consume these perishable materials. That others, however are building safely and securely, with divinely appointed materials, on the Rock of Ages and the unchanging, impregnable Word of God. That the indwelling Spirit, commonly called the Comforter, is the occupant, strength and life of their temple; and their conscientious observance of the Sabbath, is to them the pledge of Divine favor and the visible sign of their sure protection.

Assistant Builder. All of you no doubt are familiar with the words of the poet, Longfellow:

“All are architects of fate  
Building on the walls of time;  
Some with massive deeds and great,  
Others with the ornaments of rhyme.  
For the structures that we raise  
God's Word is with materials filled;  
And our todays and yesterdays  
Reveal the materials with which we build.”

“We have planned today to build  
A temple—on earth, a heaven;  
A temple on rocks so solid,  
And with materials divinely given,  
That all who hear the Master's call  
To service and an endless life,  
May of this be sure, whate'er befall  
They have builded for time aright.”

Life is what we make it out of what God puts within our reach, and every act is a foundation stone for the next one. Walking in the truth, adding to our faith and building a temple all mean advancing one step or stone at a time.

Master Builder. The white stone referred to in Revelation was an emblem of pardon and a badge of friendship.



The stone ordinarily is an emblem of solidity and enduring strength. In this sense it is an emblem of an eternal truth, or principle. When Peter confessed, "Thou art the Christ," Jesus said in regard to his confession, "Thou art Peter, and on this rock" or fundamental truth, "I am Christ," "I will build my church; and the gates of hell (hades) shall not prevail against it."

David tells us "The Lord set his feet upon a rock." He calls the Lord a rock, a fortress and a high tower; and entreats the Lord to "lead him to the rock that is higher than I." Peter speaks of Jesus as a living stone, and of believers as lively stones that form a spiritual house, an holy priesthood.

We are now ready for the foundation.

"And as we build, let each one pray,  
That we may build aright;  
That all we do on earth may be  
Well pleasing in God's sight."

Chorus. "We're building up the temple,  
Building up the temple  
Building up the temple of the Lord."

Bearer: We bring the corner stone on which our temple rests.

Master Builder: This stone represents our Lord Jesus, the sure foundation. Let us hear of this stone, the Rock of Ages, what the Bible may tell.

Bearer: "Behold I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe, he is precious; but unto them which be disobedient, the stone which the builders rejected, the same is made the head of the corner. Other foundation can no man lay than that is laid, which is Jesus Christ.

He said of himself, I am the light of the world. I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Without me ye can do nothing. My grace is sufficient for thee.

Paul said of him, "We preach Christ crucified, unto the Jews a stumblingblock and unto the Greeks foolishness;



but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

Asst. Bearer: Peter said: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole. This is the stone which was set at nought by you builders—the Jews—which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven, given among men whereby we must be saved."

Bearer: We bring another stone for the foundation.

M. B. This stone represents the Word of God that endureth forever. Let us hear of this stone what the Bible may tell.

Bearer: "Thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith, which is in Christ Jesus.

All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect; thoroughly furnished unto all good works.

The law of the Lord is perfect; converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether."

Asst. Bearer. "Heaven and earth shall pass away, but my words shall not pass away.

"Whosoever shall be ashamed of me and my words, of him shall the Son of Man be ashamed when he shall come in his own glory, and in the glory of the Father and of the holy angels."

"Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord, for a habitation of God through the Spirit." See John 1. 4, 14.

M. B. The two fold foundation of our glorious temple

has now been laid. It consists of the Rock of Ages and the Word of God that endureth forever. We are now ready for those good materials for the walls of the temple that are better than wood, hay or stubble, gold, silver or precious stones.

FAITH. Bearer: We bring the stone that represents Faith.

Master Builder: Faith is a goodly stone, and it fits right well. Let us hear of Faith what the Bible may tell.

(Adjust and repeat for the other stones.)

Bearer: By grace are ye saved through Faith; and that not of yourselves; it is the gift of God.

God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life.

Asst. Bearer: Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. They which be of faith are blessed with faithful Abraham. He that is faithful in that which is least is faithful. Be thou faithful unto death and I will give thee a crown of life. See also Rom. 10:8-10.

VIRTUE—COURAGE. B: Whatsoever things are true, whatsoever things are honest, whatsoever things are just; whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Thou therefore my son, Timothy, be strong in the grace that is in Christ Jesus and endure hardness, as a good soldier of Jesus Christ.

Asst. B: The Lord said unto Joshua, "Be strong and of a good courage: that thou mayest observe to do according to all the law, which Moses, my servant commanded thee; that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." See also Eph. 6:10-17.



KNOWLEDGE. B: The fear of the Lord is the beginning of knowledge. This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom Thou hast sent.

Know ye not that ye are the temple of God and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. See Prov. 4:7-8; 3: 16-17

TEMPERANCE. Abstain from all appearance of evil. If meat make my brother to offend I will eat no meat while the world standeth. The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And 2 Pet. 1:5-6.

PATIENCE. In your patience possess ye your souls. Let us run with patience the race that is set before us; looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

GODLINESS. "Great is the mystery of Godliness: God manifest in the flesh, believed on in the world and received up into glory. Godliness with contentment is great gain. Godliness is profitable unto all things, having promise of the life that now is and of that which is to come. Fear God and keep his commandments: for this is the whole duty of man."

KINDNESS. "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Love ye your enemies, and do good; lend hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil."

CHARITY. Though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing. Charity suffereth long and is kind. Charity envieth not; beareth all things, believeth all things, endureth all things. And now abideth faith, hope and charity, these three, but the greatest of these is charity." Luke 10:27. I John 3.17.

All repeat 2 Pet. 1:5-8, and review the foundations.



**THE SABBATH.** "The Sabbath was made for man and not man for the Sabbath: therefore the Son of Man is Lord also of the Sabbath, and the apostle John calls it the Lord's day."

"From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath."

"And the Lord spake unto Moses saying, verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. It is a sign between me and the children of Israel for ever."

Isaiah refers to the Sabbath as a pledge of divine favor. "If thou call the Sabbath a delight, the holy of the Lord and shalt honor it, not doing thine own ways; I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father."

Ezekiel, a prophet of the captivity, older than Daniel and faithful even unto death, refers four times to the pollution of the Sabbath as one of the principal causes of the captivity. "The word of the Lord came unto me, saying, I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel walked not in my statutes, and my Sabbaths they greatly profaned. Then I said I would greatly pour out my fury upon them to consume them and scatter them among the heathen."

Abraham Lincoln very truly observed, "As we keep or break the Sabbath day, we nobly save or meanly lose the last best hope by which man rises."

Washington and Lincoln, apart from what they did, were great men. The divine element of a God given character belonged to each. Goodness is the basis of greatness, and greatness is character; the ability and willingness to serve.

All unite in repeating the fourth commandment.

**THE DESIGN.** It can be ornamented with a gilt cross and decorated with evergreen festoons pendant over the ends. Bouquets of the same color can be laid at the corresponding angles.

THE CROSS. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." —Paul.

The children bringing bouquets can be supplied with short exercises like the following.

I bring these flowers: Solomon in all his glory was not arrayed like one of these.

These beautiful flowers I bring,  
A grateful offering to my king.

I bring these pretty flowers,  
A fragrant relic of Eden's bowers.

I bring these roses fair  
To Him who hears my evening prayer.

I bring to him this pretty rose,  
Who died and from the dead arose,  
To save us all from all our foes.

These flowers I bring to him of whom it was said,  
"I am the rose of Sharon and the lily of the valleys."

"By their fruits ye shall know them." This is the present test of character; of men, their teachings and institutions.

Fruit, FRUIT, MORE FRUIT.

Every branch that beareth not  
FRUIT

He taketh away; every branch that beareth  
FRUIT

He purgeth it, that it may bring forth

MORE FRUIT

"In the beauty of the lilies Christ was born across the sea.

With a glory in his bosom that transfigures you and me;  
As He died to make men holy, let us die to make men free,

While God is marching on."

See also Math. 7:30; John 15:5-8, 14, 15.



Repeat in unison the call of Jesus for the children:  
"Suffer little children to come unto me and forbid them not  
for of such is the kingdom of heaven."

### OPPORTUNITY FOR DECISION

Daniel in his youth, purposed in his heart, not to defile himself by eating the king's meat or the wine which he drank. Joshua expressed his decision to all Israel, saying, "As for me and my house, we will serve the Lord."

Choose ye this day whom ye will serve? While the congregation is standing and singing an appropriate, familiar hymn, encourage every undecided person present, to accept Jesus as their savior; and to indicate with the uplifted hand, their decision to live a Christian life.

Provide testaments or bibles for those needing them.

### BUILDING DAY BY DAY

"We are building in sorrow and building in joy  
A temple the world cannot see.  
But we know it will stand, if we found it on a rock,  
Through the ages of eternity.  
Cho. We are building day by day  
As the moments glide away,  
Our temple which the world may not see.  
Every victory won by grace  
Will be sure to find a place  
In our building for eternity.

Every deed forms a part in this building of ours,  
That is done in the name of the Lord;  
For the love that we show  
And the kindness we bestow  
He has promised us a bright reward.  
Then be watchful and wise  
Let the temple we rear  
Be one that no tempest can shock;  
For the Master has said  
And He taught us in His word  
We must build upon the solid rock."

—H. E. Blair

## GROWING UP FOR JESUS

"Growing up for Jesus, we are truly blest,  
 In His smile is welcome, in His arms our rest,  
 In His truth our treasure, in His word our rule,  
 Growing up for Jesus, in our Sunday School.  
 Growing up for Jesus, till in Him complete,  
 Growing up for Jesus, oh! His work is sweet;  
 In His truth our treasure, in His word our rule,  
 Growing up for Jesus, in our Sunday School.

Not too young to love Him, little hearts beat true,  
 Not too young to serve Him, as the dew drops do.  
 Not too young to praise Him, singing as we come,  
 Not too young to answer, when He calls us home.  
 Growing up for Jesus, learning day by day,  
 How to follow onward in the narrow way;  
 Seeking holy treasure, finding precious truth,  
 Growing up for Jesus in our happy youth."

—Pres. Board Publication.

## OUR HAPPY LAND

A Favorite Children's Chorus.

Land of children, birds and flowers,  
 What a happy land is ours!  
 Here the gladdest bells are rung,  
 Here the sweetest songs are sung.  
 With Thy banner o'er us,  
 Join we all in chorus,  
 Land of children, birds and flowers  
 What a happy land is ours.

Let us keep it so we pray,  
 Drive the clouds of sin away;  
 Father by Thy love divine  
 Make us, keep us ever Thine.  
 With Thy banner o'er us, etc.  
 Keep us Lord from day to day  
 In the straight and narrow way.  
 May it be our chief delight,  
 To walk upright in Thy sight;  
 With Thy banner o'er us, etc.

What a happy land  
 What a happy land is ours,  
 Here the gladdest bells are rung,



Here the sweetest songs are sung;  
Freedom's banner o'er us,  
Join we all in chorus,  
Land of children, birds and flowers,  
What a happy land is ours.

### THE ARCH

The arch, which appears on another page, illustrates in a very striking manner the mutual dependence of all the stones, representing the divinely appointed elements of character, on their crown, the keystone, which represents the Sabbath or fourth commandment, the connecting link between the first and second tables of the law and the visible bond of every man and nation to his Creator.

When the keystone has been placed in position the arch will sustain considerable weight, but if it be removed nearly all of the other stones tumble to the floor in a confused heap. Those who do not remember the Sabbath to keep it holy unto the Lord, may manifest some of these divinely appointed elements of character, but every one who conscientiously observes the Sabbath as a day for public worship, reading and teaching the Word of God, endeavors to develop all of them. The indwelling spirit is dependent on an intelligent knowledge of the Word, and the strengthening influence of the Sabbath is usually according to the good use that is made of it.

### EXPLANATORY

A couple of cracker boxes inverted serve for the two foundation stones. The parts of the temple consist of frames made of thin strips, about five inches wide. Each stone is about three inches shorter and one and one-half inches narrower than the one below it, and it rests on supporting strips inserted in the top of the lower one. All can be set aside in the lower one when they are inverted. All are covered with white printing paper and the letters are fastened with little tacks.

The large letters are  $2\frac{1}{2} \times 1\frac{1}{4}$  and the small ones  $1\frac{1}{2} \times 7-8$  inches. A bright red color is essential in order to produce the nicest effect.

They can be cut very speedily and uniformly if the cardboard is first ruled with a pen, into squares the size of the letters, and then ruled with a pencil one-fourth of an inch distant from the ink rulings.

The arch is four feet wide at the base. The inner circle is described with a radius of two and the outer one of three feet. The curved edges of each are cut with a scroll saw. Strips of orange boxes or sheets of card board, one foot long, are used to nail on their straight edges. All are covered with cheese cloth or muslin and the letters are placed on a curved line. The arch and temple can both be built on a smaller scale with box board. The lifting of the key-stone of the arch, when first inserted is a very interesting performance.

### REFERENCES

TEMPLE: 1 Cor. 3:16-17; Math. 7:24-27; Luke 6:47-49; 1 Cor. 3:12-15; James 1:22-24; Rev. 2:17; Ps. 18:2; 31:2-3; 71:35; 40:2; 61:2; 62:2.

JESUS. Isa. 28:16; 1 Peter 2:6; Math. 16:15-18; John 1:1-2-14; Dan. 2:34-35; 1 Cor. 3:11; Math 21:42-44; Acts 4:10-12; 1 Peter 2:4-6.

WORD. 2 Tim. 3:16-17; 1 Peter 1:20-21; Ps. 19:7.10; Heb. 4:12; Ps. 119:105,130; Isa. 40:8; Math. 24:35; Mark 13:31; Luke 9:26; Eph. 2:19-22.

FAITH. John 3:16, 36; Heb. 11:1-3; Eph. 2:4-8; Acts 16:31; Heb. 11:23-26; Mark 11:22-23; Gal. 3:6-9; Luke 16:10.

VIRTUE. Phil. 4:8; Josh. 1:6-9; 2 Tim 2:1-3; 1 John 2:13-14.

KNOWLEDGE. John 17:3; 1 Cor. 3:16-17; Prov. 1:7; Isa. 11:1-2, 33, 6; Prov. 4:7-8; 3:16-17.

TEMPERANCE. Gal. 5:22-24; 1 Cor. 8:13; 2 Peter 1:5-6; Gen. 2:16-17; Dan. 1:8; - Thess. 5:22.

PATIENCE. Luke 21:19; James 5:11; Heb. 10:35-36; 12:1-2.

GODLINESS. 1 Tim. 4:8; 6:6-7; 3:16; Ec. 12:13-14.

KINDNESS. Eph. 4:32; Luke 6:35; Ps. 103:2-4.

CHARITY. 1 Cor. 13:4-8; 13:1-3; 2 Peter 1:5-8.

SABBATH. Ex. 20:8-11; Mark 2:27-28; Ex. 31:13- 17; Isa. 58: 13-14; Ezek. 20:13, 16, 20, 24; Luke 4:16:18; Rev. 1:10.



### XXX

## MAXIMS AND SUGGESTIONS

RELATING TO THE DEVELOPMENT OF A GOOD CHARACTER  
AND THE ACHIEVEMENT OF GOOD SUCCESS.—NUGGETS  
FROM SHORT TALKS TO THE STUDENTS ON FRIDAY  
EVENINGS.

“Precept upon precept, line upon line, here a little and there a little.” Proverbs.



UNSTABLE as water thou shalt not excel.  
Jacob.

Be gentle in manner, firm in principle,  
always conciliatory.

Go forward; and if difficulties increase,  
go forward more earnestly.

In essentials, unity; in non-essentials, liberty; in all things, charity. Augustine.

Find a way or make one, is excellent; but sometimes it needs to read, Find employment or make it.

Whatever cannot be avoided must be endured. Endure hard things bravely.

Patience and Perseverance will perform great wonders.

Early to bed and early to rise will make a man healthy, wealthy and wise. Ben Franklin.

Whoever wins man's highest stature here below must grow, and never cease to grow—for when growth ceases, death begins. Alice Carey.

“There is so much bad in the best of us,  
And so much good in the worst of us;  
It is hardly fair for any of us,  
To speak ill of the rest of us.”

If thou wouldst know the secret of a happy life, rise in the morn, with armor clasped about thee, for the day's long strife. “Thy duty do.”

The very angels then will stoop, when the night brings rest, to cradle thee in heavenly arms because thou didst thy best. Jennings.

Bear and forbear are two good bears to have in every home, in order to keep peace in the family. Grin and bear it, is another good one. Impatience, scolding and fault-finding are three black bears, that make every one feel badly and look ugly. Don't harbor them.

**BIBLE PRECEPTS.** Faithful is the Bible word for success.

He that is faithful, is faithful in that which is least.

Owe no man anything. Render to all their dues.

Be not wise in your own conceits. A wise son maketh a glad father; but a foolish son is the heaviness of his mother.

Seek ye first the kingdom of God and all these things shall be added unto you.

Wisdom is the principal thing, therefore get wisdom. Her ways are ways of pleasantness and all her paths are peace.

Honor the Lord with thy substance and with the first-fruits of all thine increase; so shall thy barns be filled with plenty.

So teach us to number our days, that we may apply our hearts unto wisdom. Let the beauty of the Lord our God be upon us, and establish thou the work of our hands. Moses.

The hand of the diligent maketh rich. The hand of the diligent shall bear rule.

Be not slothful in business. A man diligent in his business shall stand before kings; he shall not stand before mean men.

Anger resteth in the bosom of fools. Make no friendship with an angry man, lest thou learn his ways: Let not the sun go down upon thy wrath. Be patient; and not a brawler or striker.

**SPIRITUAL POWER.** Bring ye all the tithes into the storehouse; that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open



the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

### HOW SOME MEN ACHIEVED GREATNESS

Abraham believed God and was promptly obedient to His divine call. "The Lord made Abraham rich" and the "Father of the Faithful."

"The Lord was with Joseph," the innocent slave in prison. He led him from the prison to a throne and made him a successful ruler in Egypt.

Daniel the youthful, God-fearing captive at Babylon, "sought the Lord by prayer, supplication and fasting." "The Lord prospered him." gave him favor with princes and made him the greatest statesman of his age.

Job was a "perfect and upright man, one that feared God." Satan said of him, "Doth Job fear God for nought?" Satan then deprived him of his family, property and health. Job still maintained his integrity, saying, "The Lord gave and the Lord hath taken away." The Lord then gave Job twice as much as he had before; so that the latter end of Job was more blessed than his beginning.

When the Lord said to Moses, "Come now, I will send thee unto Pharaoh, that thou mayest bring forth my people out of Egypt;" he hesitated, saying, "Who am I?" "They will not believe me;" and "I am not eloquent." But when he obeyed the call and went, the Lord went with him, the people believed, the army of Pharaoh was overthrown; and Moses became the first emancipator, a great leader of men and the greatest law-giver in the history of the world.

### OAK HILL BE'S

Be Honorable. Never do that which will cause you afterwards to feel ashamed.

Be Honest. Never deceive or take that which belongs to another.

Be True. Stand firmly for the truth and be faithful, though you stand or work alone.

Be Pure. Shun the impure and abhor whatever will corrupt good morals.

Be Polite. Help the weak and never by word or act offend another.

Be Prompt. If you have done badly, hasten with your apology before you are called to account.

Be Thoughtful. Learn how to exercise that forethought that anticipates every future need at the beginning of an undertaking.

Self Control. Self control means self discipline. Self discipline means that I must be willing to:

Be, what I know I ought to be;

Say, what I know I ought to say;

Do, what I know I ought to do;

Go, where I know I ought to go;

Do, with my might what my hands find to do; and be firmly decided, not to do anything I know I ought not to do. It is the ability to control one's thoughts and energies by rule, so as to act prudently, and never impulsively or impatiently.

All make mistakes, some more than others. "To err is human." He succeeds best who makes the fewest mistakes; and most quickly corrects them, when discovered.

"I am not bound to win, but I am bound to be true.

I am not bound to succeed, but I am bound to live up to what light I have.

I must stand with anybody who stands right; stand with him while he is right, and part with him when he goes wrong." Lincoln.

Freedom. True freedom is the freedom to do right, and for it good men contend. The liberty to do what one may wish to do, is not freedom, for that may be wrong.

Tact. Tact is the ability to please rather than offend, by saying or doing the right thing in a pleasant way at the right time, ignoring petty slights and insults and leading disagreeable people to become your friends.

Blessed is the teacher who expects much from his pupils, he is thereby likely to receive it; that has common sense in framing regulations, and backbone to enforce them; whose vocabulary contains more "do's" than "don'ts." Lucy A. Baker.

The little birds, like the busy bees, are cheery and valuable helpers. Encourage their presence and aid, by plant-



ing trees for their songs and building little houses for their young.

The domestic animals are our servants and profit-makers, or mortgage lifters. Always treat them kindly. Never permit anyone to strike, or stone them. Even the pig of your neighbor, when he becomes a mischievous intruder in your field, if you give him a friendly chase, will conduct you to a hole in the fence that ought to be closed.

“Kind words can never die,  
Cherished and blest;  
God knows how deep they lie,  
Stored in each breast.”

Character. Character is a word derived from another one that means to impress or engrave. It marks our individuality. It is the result of the principles and habits, that have impressed themselves on our nature and the abilities that have been developed. Solomon calls it a good name, which suggests reputation. It is tested and strengthened by overcoming difficulties. A good character is within the reach of all while greatness is possible only to a few.

“When wealth is lost, nothing is lost;  
When health is lost, something is lost;  
When character is lost, all is lost.”

Character. “Character is not what we think, feel or know; but what we are. Character is being; and it is infinitely nobler to be than to have, or know, or do. The rank, value and dignity of character cannot be overestimated. The confidence of the whole world on which trade, empires, homes and real happiness are built is confidence in character. Character is the great end; moral and spiritual education is the greatest means to attain that end.”—Martin.

Character is personal power, the poor boy's best capital and the success, that makes him greater than his occupation. The weak wait for opportunities, but the strong seize them and make even common occasions great.

The world honors success. God honors faithfulness. The world commends worldly achievements, but God rewards character.

Every student should endeavor to build up the community in which he lives commercially, socially and religiously.

Beware of strangers that come to you full of smooth talk and clad in fine clothing. The tree, book, land and other agents sometimes prove helpful. But you will be happier and more prosperous, if you will send for a catalog and get just what you need, and at cost. You will thereby avoid the expensiveness and uncertainty of doing business through a nicely dressed, but irresponsible stranger.

The upright exert a blessed influence long after their departure from the earth. They are remembered in the home, the social circle and the church.

“That man exists, but never lives,  
Who much receives but nothing gives;  
But he who marks his busy way,  
By generous acts from day to day,  
Treads the same path his Savior trod,  
The path to glory and to God.”

Education. Everything from a pin to an engine has its cost and someone must pay the price.

In education the material is human and the product is a new and living worker for the world's work. The material and moral progress of the world has been principally due to the work of educated men and women.

Education has its cost, but the profit of a good christian education is vastly greater than its cost. It pays to educate young people who are christians, that they may become leaders in thought and action.

“A good education enables one to manifest goodness and not badness. Drawing out all the good qualities of head and heart, it magnifies them and suppresses the bad ones. If this seems hard, it should be remembered that all things of value are obtained only by effort.”

“For every evil under the sun  
There's a remedy, or there's none,  
If there is one, try and find it;  
If there is none, never mind it.”

“A clear and legible handwriting is one of the best means of giving a stranger an impression of force of character, self-control and capacity for skilled work. It wins favor by making the reading of it easy and a source of pleasure. It is one of the crowning attainments of a well cultured life.”—Spencer.



"Success follows those who see and know how to take advantage of their opportunity."

The Lord loves to use "the weak things" and "things that are despised." He loves to put the treasure of His grace into the feeble, that the world may be compelled to ask, "whence hath this man power?" Rev. J. H. Jowett.

Self education is accomplished by reading good books, with the aid of a dictionary. Get a Bible dictionary for the Bible, and a Webster or Academic dictionary for other books.

Do all things by rule. A good rule tells the right way to do things. If you do not know the rule ask for it. Never violate a known rule. It never pays to do so; the confidence of someone is sure to be forfeited.

Keep Busy. Keep busy and you will keep happy. Read good books when you cannot work. If you call on a friend and he is busy, do not become an idler or make him one. Either help him or read his best books.

Idleness. Idleness is a sin against God. "Six days shalt thou labor and do all thy work." "In the sweat of thy face shalt thou eat bread." If any man will not work, neither let him eat." It is also a sin against our nature; causing a slow movement, which is a serious disappointment; tardiness, which is like a dead fly in precious ointment; and, that loathsome disease, laziness. Like drunkenness it is an inexcusable shame, that dooms one to poverty and clothes him with rags. Shun idleness as you do the sting of a hornet, or the bite of a rattler.

"We are not here to play, to dream, to drift,  
We have our work to do, and loads to lift.  
Shun not the struggle; face it. 'Tis God's gift."  
"They are slaves who fear to speak,  
For the fallen and the weak.  
They are slaves who will not choose  
Hatred, scoffing and abuse,  
Rather than in silence shrink  
From the truth they needs must think;  
They are slaves, who dare not be  
In the right with two or three." Lowell.

Do your best. Put your best efforts in your work, no matter how simple or difficult the task.

"I am passing through this world but once. I will therefore do my best every day, and do all the good to all the people I can."

"I do the very best I know how—the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference." Abraham Lincoln.

**Efficiency.** Efficiency is the ability to perform work in the shortest and quickest way, by omitting every useless movement.

**Faith.** Faith rests on facts and realities. It is the basis of home and business. "It swings the rainbow across the dark clouds, makes heroes in life's battles, extracts the poison from Satan's arrows and links us to God and the good in heaven."

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty, as we understand it. With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish, the work we are in. Abraham Lincoln at Gettysburg.

**Gladness.** Gladness is sown for the upright. The joy of the Lord is your strength. Manifest your joy and gladness by wearing the smile of contentment and love. It includes a sparkle in the eye, a little ripple on the cheek and the kind word that "never dies."

"Smile and the world smiles with you,  
Laugh and the world will roar,  
Growl and the world will leave you,  
And never come back any more.  
All of us could not be handsome,  
Nor all of us wear good clothes,  
But a smile is not expensive.  
And covers a world of woes."

**Energy.** Energy is power in action. Stagnant water lacks power, but water in action produces steam, the power that moves the world's machinery and traffic. Knowledge in action means power on the farm, in the home and in the church.



“God bless the man who sows the wheat,  
Produces milk and fruit and meat;  
His purse be heavy, his heart be light,  
His corn and cattle all go right,  
God bless the seed his hand lets fall,  
The farmer produces the food for all.”

**Knowledge.** Knowledge is power, when it is wisely assorted, assimilated and immediately employed; as is the water of a river, when it is used to produce electric power. The knowledge that leads to sovereign power, includes self-knowledge, self-respect and self-control. The man who does well whatsoever he undertakes, cannot be kept down, except by his own indiscretions.

A good character is essential to the soul winner. It is a false notion that one must meet the world on its own level—drink to win a drinker, smoke to win a smoker, and play the world's games in order to win it to Christ. Richard Hobbs.

**Thrift.** Thrift consists in increasing the value of our possessions every year, by making good investments of our time and money, and by earning more than is spent for living expenses. “A penny saved is two pence earned.”

Our Father in heaven sends no man into this world without a work, and a capacity to perform that work.

“Live for those that love you,  
For those you know are true;  
For the cause that lacks assistance,  
For the wrong that needs resistance;  
For the future in the distance;  
And the good that you can do.”

“A fool with a gun or an axe can destroy in five minutes, what it took nature years to perfect and perpetuate.”

A little house well filled,  
A little field well tilled,  
A good wife well willed, are great riches.

**Leaders.** Be a leader. A leader does his thinking before hand and endeavors to provide for every need. He must be well informed and know how to arouse interest and stimulate activity. He must discover and adopt only the best methods. The rewards of leadership are a continually in-

creasing power to lead others and the ability to conduct your own life most usefully and happily.

“A good farmer’s tools are under shelter;  
But Pete Tumbledown’s lie helter-skelter;  
And when he wants his tools again  
He finds them rusty from the rain.”

“Divide and conquer,” was Joshua’s rule of strategy in the conquest of Canaan. “Separate for the march, unite for the attack,” was a maxim of Napoleon. Both are good rules for the people in all our churches, in their constant conflict with vice and iniquity.

The noblest man does not always uphold his rights, but waives them for his own good and the good of others. A keen sense of honor, that condemns dishonorable conduct, is one of the finest results of a good education. Education is expected to do for the mind, what sculpture does to a block of marble.

“A merry farmer’s girl am I,  
My songs are gay and blithe;  
For in my humble country home  
I lead a free, glad life.  
Through fertile fields and gardens mine,  
I love at will to roam,  
And as I wander, gayly sing,  
This is my own, free home,  
My own free home.”

Genius. There is no genius like a love for hard work. Hard work develops strength, increases usefulness, and tends to length of days. Six days shalt thou labor and do all thy work. In the sweat of thy face shalt thou eat bread. Labor conquers all things.

“He lives the best who never does complain,  
Whether the passing days be filled with sun or rain.  
Who patiently toils on though feet be sore,  
Whose home stands by the road with open door;  
Who smiles though down he sits to feast or crust,  
His faith in man sincere, in God his trust.”

A. F. Caldwell.

Seek employment by the month or year, rather than by the day; and render unswerving loyalty to those of your



own home, school and church; and those who favor you with employment.

A man's work is the expression of his worth. It should make a man of him, and give him great pleasure and delight. When a man knows his work and does it with the enthusiasm of Nehemiah, it gives him joy and enables him to exert a good influence. "That man is blest who does his best and leaves the rest."

The world owes no man a living, but every man owes the world an honest effort to make at least his own living.

### SAVE THE BOY; SAVE THE GIRL!

Save them from bad habits and evil associations. Save them for useful careers, happy homes and a glorious inheritance.

"If a blessing you have known,  
'Twas not given for you alone,  
Pass it on.

Let it travel down the years,  
Let it dry another's tears,  
Till in heaven the deed appears,  
Pass it on.

Greatness: Goodness is the basis of that service that leads to greatness. The keynote of that service is found in the words: "The Son of man came not to be ministered unto, but to minister, and to give his life for many." The cross is the symbol of a service that is faithful, even unto death.

"So live that every thought and deed may hold within itself the seed of future good and future need."

Undertake great things for God and His glory and expect great things from Him.

"Never trouble trouble  
Until trouble troubles you."

Prudent, hopeful and enthusiastic are those who make the "desert to rejoice and blossom as the rose."

Habits: A habit is a cable; we spin a thread of it every day, and at last we cannot break it.

Thoughts leave an ineffaceable trace on the brain or memory.

"Sow a thought and you reap an act,  
Sow an act and you reap a habit,  
Sow a habit and you reap a character,  
Sow a character and you reap a destiny."

A pretty oak tree is a beautiful emblem of the strength, beauty and eminent usefulness of an intelligent and noble man. Train the head, the heart and hand, and thus develop that strength and beauty of character, that fits one for the most eminent usefulness.

A single aim means undivided attention and interest. Concentrate your faculties on the particular work of each day, that later you may be able to give your undivided attention to your chosen employment. All great achievements have been won by those who have had a single aim. "Consider the postage stamp, my son; its usefulness consists in sticking to one thing, until it gets there."—Josh Billings.

Concentrate your energies and be master of your work, The world crowns him who knows one thing and does it better than others.

I will. Always say, "I will" or "I'll try," when work or a duty is proposed, that can and ought to be done. Never say, "I can't" or "I won't", except to resist a temptation to do wrong. While the "I can'ts" fail in everything, and the "I won'ts" oppose everything, the "I will's" do the world's work.

God has a plan for every life. He made you for use and for His own use. He gives power to those whom He uses. Let Him use you. Your happiness depends on the consciousness you are fulfilling your divinely appointed mission; and your success, on your will being in harmony with your work.

Only the tuned violin can make music; and only the life in harmony with God can "please him" or "win souls" to Him. Spiritual power is necessary for spiritual work.

Investments. Invest only where your investment will be under your own personal supervision, or that of a known and trusted friend. Invest only in those kinds of properties, the successful and profitable management of which, you best understand.

Investments in young stock and good real estate in-



crease in value; but investments in rolling stock always decrease in value. Buy low from those who have to sell, and sell to those who want to buy.

Seek counsel only of those who are achieving success, and never trust a stranger.

Home. A home is one of the best investments for every one of moderate means. It provides a shelter for the individual and for the family, no matter what may happen. A regular income must be assured in order to retain a place to sleep in a rented house. The early desire to own a home makes steady employment a source of pleasure.

It is not what we eat, but what we digest, that makes us strong.

It is not what we read, but what we remember, that makes us learned.

It is not what we earn, but what we save, that makes us rich.

Home. A christian home is a precious heritage. It is the divinely appointed educator of mankind. Its seclusion, shelter and culture are invaluable. There the mother whose hand rocks the cradle, moves the world, teaching the lessons of obedience, self-control, faith and trust. Use only a mellow and sweet tone of voice in the home. A kind and gentle voice is a pearl of great price that, like the cheery song of the lark, increases the joy and happiness of the home with passing years.

“The farmer’s trade is one of worth,  
He is partner with the earth and sky;  
He is partner with the sun and rain,  
And no man loses by his gain.  
And men may rise and men may fall;  
The farmer, he must feed them all.”

“Man’s chief end is to glorify God and enjoy Him forever.”

Knowledge. “Other things may be seized by might or purchased with money; but knowledge is to be gained only by study.”—Johnson.

“He that studies only men, will get the body of knowledge, without the soul; and he that studies only books, the soul without the body. He that to what he sees adds ob-

servation, and to what he reads, reflection, is in the right road to knowledge, provided that in scrutinizing the hearts of others he neglects not his own."—Cotton.

Co-operation. "All real progress of the individual, or of society, comes through the joining of hands and working together in a spirit of helpfulness for the common good."

A brother in need is a brother indeed.

"Whoso hath this world's goods and seeth his brother in need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Never go security for any one who cannot give you a mortgage or whose word is not as good as his bond. "He that is surety for a stranger, shall smart for it; and he that hateth suretyship is sure."

Eloquence. Eloquence is the expression of a moral conviction. It is overpowering when the moral conviction is tremendously felt. This was the secret of the eloquence of Lincoln, Beecher and Garrison, when they spoke of the wrong of slavery; and of John B. Gough, Neal Dow and Frances Willard, when they plead for an uprising against the curse of stronk drink.

Marriage. Marriage is a divine ordinance, instituted by our Heavenly Father in the time of man's innocence. It is not a sacrament, but a social institution, intended to promote the comfort and happiness of mankind, through the establishment of the family relationship, and a responsible home, where the children may be trained for the service of God and the work of their generation. The gospel hallows all the relations of life and sanctions the innocent enjoyment of all the good gifts of God. It purifies the hearts of those who walk in the way of obedience and induces the peace that passeth understanding.

"Life is real, life is earnest  
And the grave is not its goal,  
Dust thou art to dust returnest,  
Was not written of the soul.  
Let us then be up and doing,  
With a heart for any fate;  
Still achieving still pursuing,  
Learn to labor and to wait."—Longfellow.



**Robbers.** Idleness, tardiness and "late nights," are three bold bad robbers, that must be strenuously resisted and overcome. Be watchful or they may rob you of the best that is in you.

**Spare Moments.** It is better to be a busy silent reader in the home or school and learn something useful, than to be an idle, noisy talker, disturbing others and causing the loss or forfeiture of valuable privileges.

Have a book for spare moments in the home. Read only good books, the Bible and catechism first; then those on history, biography, travel, and progress in the arts and sciences, including one on your own occupation. Do not read worthless story books. They will rob you of your time, and the taste for the Bible and other good books. Time wasted in idleness or reading worthless books means bad companions, bad habits, and the loss of opportunity, energy and vitality. Learn to abhor idleness as nature does a vacuum.

**Say No.** Have the courage to say "no" to every solicitation to violate rule or known duty. "The companion of fools shall be destroyed." "Though hand join in hand the guilty shall not go unpunished." "This is Fabricius, the man whom it is more difficult to turn from his integrity, than the sun from his course."—Pyrrhus.

**Writing.** Train the hand and inform the mind so you can write the English language,

"Plain to the eye and gracefully combined."

"The pen engraves for every art and indites for every press. It is the preservative of language, the business man's security, the poor boy's patron and the ready servant of mind."—Spencer.

**Train:** The hand to be graceful, steady, strong;

The Eye to be alert and observing;

The Memory to be accurate and retentive;

The Heart to be tender, true and sympathetic.

**Promptness.** Promptness takes the drudgery out of an occupation. The decision of a moment often determines the destiny of years. Every moment lost affords an opportunity for misfortune. Punctuality is the soul of business, the mother of confidence and credit. Only those, who keep their time, can be trusted to keep their word. Tardiness

is a disappointment and an interruption; a kind of falsehood and theft of time.

Vices. The four great vices of this age are Sabbath-breaking, gambling, intemperance and licentiousness. These must be fought all the time, like the great plagues that attack the body, tuberculosis, leprosy and small pox. The gospel will save any one from all of them; and some day it will sweep them from the earth, as they are now kept from heaven.

“A Sabbath well spent  
Brings a week of content,  
And strength for the toils of the morrow;  
But a Sabbath profaned,  
Whatso'er may be gained,  
Is a certain forerunner of sorrow.”

To be a leader is a praiseworthy ambition. A leader is one who wins the confidence of the people so that they are willing to follow. Our Lord Jesus gave the secret of leadership, when he said: “Whosoever would be first among you, shall be servant of all;” and again, “The Son of Man came not be ministered unto, but to minister, and to give his life a ransom for many.”

America. America is a land of opportunity, where the poor boy secures a home and later may participate in the government. Most of those, who are managing the world's work to day, were poor boys yesterday. If you are in the school of adversity today, do not be discouraged, “thank God and take courage;” for you are merely on the same level with those, who by their energy and thrift, are making sure of success tomorrow. When Lord Beaconsfield became a member of Parliament, and the other members did not care to listen to his youthful speeches, he said to himself, “I am not a slave nor a captive; and by energy I can overcome great obstacles. The time will come when you will hear me.”

Books. “The first time I read an excellent book,” said Goldsmith, “it is to me as if I had gained a new friend.” “Books are the pillars of progress, the inspiration of mankind. They exert a wonderful influence and a mighty power, though silent,” says John Knox in Ready Money, “in lifting up humanity and making progress possible.” They enable the reader to converse and associate with the noblest and best



minds. In them we have the thoughts and deeds, the experience and inspiration of all the great ones of earth.

Good books, that breathe the best thoughts and experience of others, are truest friends, that bring instruction, entertainment and contentment to the home. As companions and consolers they supply a real want, that makes the home more than merely a place for food and raiment. "Writing makes an exact man, talking makes a ready man, but reading makes him a full man,"—that is a man of intelligence. A man is known by the books he reads and the company he keeps. Let some of the world's best books find an inviting and permanent place in your home.

Books and voices make a glorious combination. No one can tell what good books and good voices may not do. The Word of God and the gospel of our Lord Jesus, have come to us in the form of a book, and we call it by way of pre-eminence, "The Bible," or Scriptures of the Old and New Testaments. Our attention has been directed to them by the living voice. Let your tongues proclaim the glad message of divine truth and redeeming love. The Holy Spirit will record the results in the Lamb's Book of Life.

Read and preserve the books.

### WIT AND HUMOR

"Laugh, and grow fat."

"A merry heart doeth good like a medicine."

Aunt Dinah: "How long hab you dis set of dishes?"

Mother Hubbard: "Let me see; I've had 'em—four girls and a half."

Mike: "Do ye believe in the recall of judges, Pat?"

Pat: "That I do not. The last time I was up before his honor he sez: 'I recall that face.—Sixty days.' I'm agin the recall of judges." Life.

Bishop: "Well, Mr. Jones, how do you like your preacher?"

Deacon Jones: "He's de best I eber seed. to take de Bible apart; but he dun' no how to put it to gedder agen."

A Swede, that had not yet had time to learn our language was accused of throwing a stone through a plate glass window. When the lawyers failed to enable him to describe it's size the judge asked:

"Was it as big as my fist?"

"It ben bigger," the Swede replied.

"Was it as big as my two fists,"

"It ben bigger."

"Was it as big as my head?"

"It ben about as long, but not so thick," the Swede replied, amid the laughter of the court.

The German's trouble with the English language.

Visitor: "Those are two fine dogs you have."

Cobbler: "Yes und de funny part of it iss, dat de biggest dog is de leettlest one."

Cobbler's Wife: "You must mine husband egscuse; he shpeaks not very good English. He means de oldest dog is de youngest one."





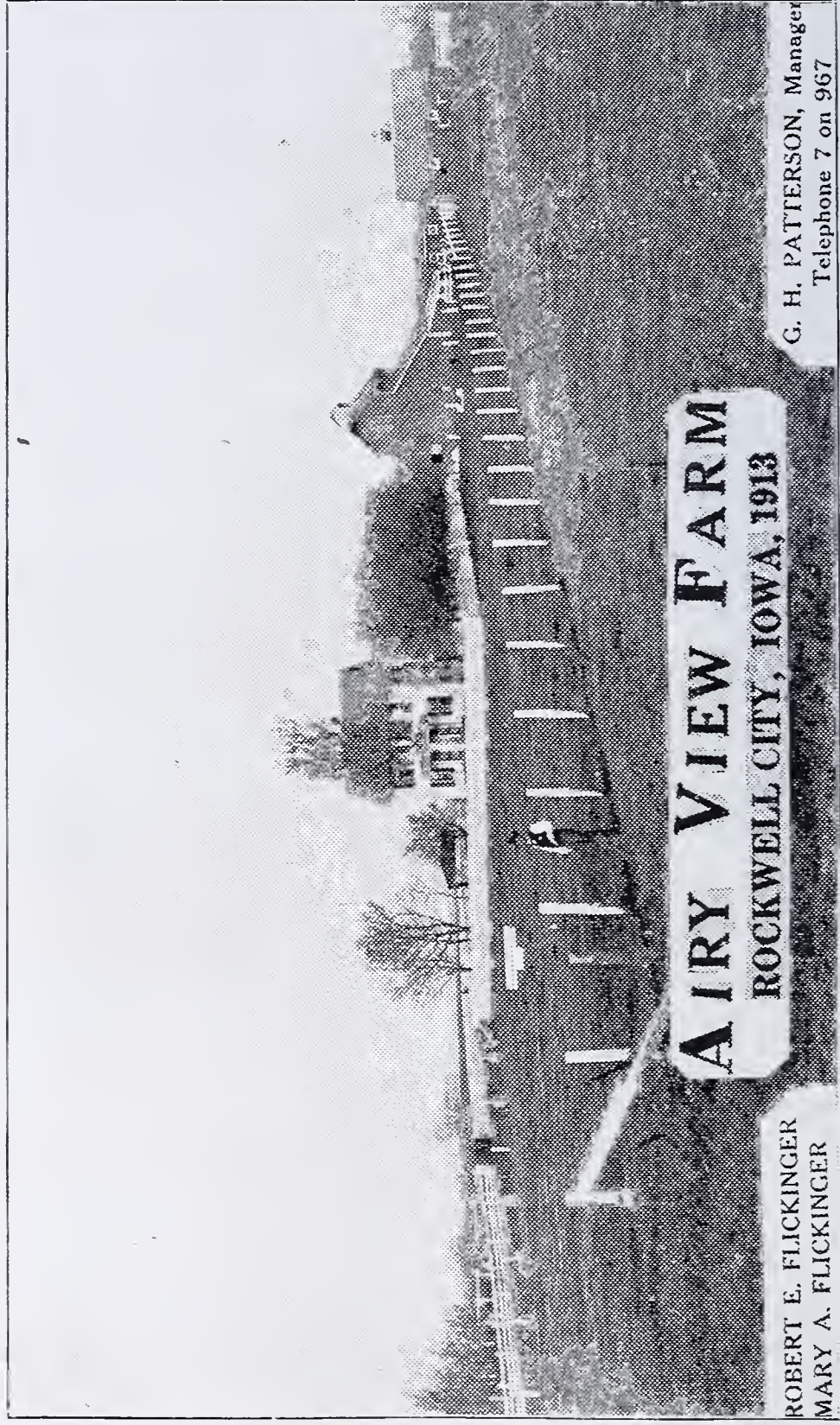


## FRUITS APPROVED AT OAK HILL IN 1912, FOR THE HOME ORCHARD IN SOUTHERN OKLAHOMA.

*Peaches:* 1, Mamie Ross; 2, Waddell; 3, Alton; 4, Capt. Ede; 5, Carman; 6, *Early Elberta*; 7, Illinois; 8, Elberta (Queen); 9, Belle of Georgia; 10, Champion; 11, Late Crawford; 12, Late Elberta.

*Apples:* 13, Duchess; 14, Maiden Blush; 15, Wilson Red June; 16, Delicious; 17, Jonathan; 18, Wolf River; 19, King David; 20, Stayman Wine Sap; 21, Ben Davis; 22, Mammoth Grimes Golden; 23, Black Ben; 24, Champion; and, Missouri Pippin.





ROBERT E. FLICKINGER  
MARY A. FLICKINGER

**AIRY VIEW FARM**  
**ROCKWELL CITY, IOWA, 1913**

G. H. PATTERSON, Manager  
Telephone 7 on 967

A VIRGIN PRAIRIE, IMPROVED BY MR. AND MRS. FLICKINGER, 1884-1914.

At the left : Grove of maples and walnuts, orchard, grapes, garden, oat-bin, double corn-crib, house, front yard, chick-yard, bees, barn, implement shed, hen-house, pig-pen, calf and pig pastures. Two and a half miles of tile drains.



XLVII  
THE PUBLIC SCHOOL

AN OUTGROWTH OF THE REFORMATION.—PORTO RICO.—MISSION SCHOOLS.—COLONIAL SCHOOLS.—MASSACHUSETTS AND CONNECTICUT.—NEW YORK AND PENNSYLVANIA.—THE BIBLE, THE STANDARD OF MORALITY.—RISE AND FALL OF INTOLERANCE.—DANIEL WEBSTER.—THE BIBLE, THE FREEDMAN'S BEST BOOK.—THE CHURCH, SUNDAY SCHOOL, PUBLIC SCHOOL.—ENCOURAGING MOVEMENTS.

"Education is the cheap defense of a Nation."—Garfield.

"Wisdom is the principal thing, therefore get wisdom. The fear of the Lord is the beginning of wisdom."—Solomon.



THE public school is the general and permanent agency for the education and uplift of the colored people. Religious and independent schools may do a splendid work in their several localities, but the public school is intended to be state-wide. It alone reaches the masses of colored children, and it should receive its due share of the public funds. The fact that they have not received anything like a fair share of the public funds, for their equipment and support, has already been stated. This, to a great extent, is an act of injustice. Conditions however are gradually improving. They are made better as a good use is made of present educational facilities, and earnest appeal is made for more and better ones. A vast amount of self-sacrificing work, on the part of teachers and parents, is

needed to bring the schools of the Freedmen up to their proper standard, and to secure them, where they are still needed both in city and rural district.

The Freedman alone cannot do all that is needed, to provide adequate educational facilities for all his people; but there is so much that may be done, in the way of awakening local interest, supplying local deficiencies, and appealing for more and better equipment, as to enlist the united and persistent co-operation of all intelligent, public spirited Freedmen.

### AN OUTGROWTH OF THE REFORMATION

The public school system, in the United States, is an outgrowth, or by-product of the Protestant Reformation of the sixteenth century in Europe. Harvard college was established at Cambridge, near Boston, in 1639, less than twenty years after the first arrival of the Pilgrim Fathers. Its object was to provide a supply of trained ministers and christian teachers, to meet the rapidly growing needs of the colony.

The Society for the Propagation of the Gospel in Foreign parts, organized in London, England, in 1701, aided the colonists in the establishment of free schools, by sending them donations and supplies of bibles and testaments. Christian teachers were employed in these free schools and two of the text books used were the Bible and the New England primer. This primer was illustrated with Bible pictures and contained the shorter catechism.

These colonial free schools of New England were gradually extended to the other colonies, but not without calling forth some opposition in some of them, especially where there was opposition to the use of the Bible. This fact has been rendered quite memorable, by the rather unenviable



remark of Governor Berkeley of Virginia in 1670, to the effect, "I thank God, there are no free schools in Virginia."

The scattered condition of the population rendered difficult and greatly retarded the progress of free schools in the south. Planters were often widely separated, and many of them preferred to send their children away to school, or employ a private tutor for them. They did not care to provide schools for the Negroes.

When, by the adoption of the Constitution the colonies became states, the protection of religion and encouragement of education were left as they had been, as matters to be considered by the legislatures of the several states. As one state after another has been admitted to the Union, extending it over a vast extent of country, a system of public education has been adopted in each, ranging from the rural school to the state university. The system in every state is quite complete and more or less efficient to accomplish its objects. The entire system is due to the presence of the Bible in our land, and especially during the formative period of our government. The states have deemed it necessary to train the young and rising generation in the interest of good government and progress.

As the church of the Reformation in Europe, and of our forefathers in New England, found it necessary to establish academies, colleges and theological seminaries, in order to train a constantly increasing supply of christian teachers, statesmen and ministers, the states have realized that it is their duty to maintain public and high schools, in order to have an intelligent and prosperous citizenship; and to maintain normal schools and universities, in order to provide a sufficient number of professional teachers, legislators, jurists and efficient captains of industry.

The system of **public education in all the states** is one, of which every citizen of the land may well be proud, and endeavor to take every possible advantage of it as teachers, patrons and pupils.

#### PORTO RICO 1898-1913

A splendid illustration of its inestimable value has just been received from Porto Rico. In 1898 when the United States received the transfer of Porto Rico from Spain, it had been for centuries under the control of Romanism. There was then only one building on the island, specially erected for school purposes, and more than eighty per cent of the population could neither read nor write; and only 26,000 children had been enrolled as attending school. So rapid has been the progress toward enlightenment and a better civilization under Protestant American rule, that at the end of fifteen years there are 40 school buildings and 162,000 children are enrolled as attending school; and the number of the illiterate has been reduced from 80 to 14 per cent.

#### THE BIBLE AND CHRISTIAN TEACHERS

One is now ready to inquire, "Wherein does our splendid system of public education differ from that provided by the various Protestant denominations, in their mission schools, academies, colleges and universities?"

Both are essential to the well-being of the state. They are two strong pillars that, supplementing and standing near each other, support the power and promote the material prosperity of the state. Their mutual relation is aptly expressed, by the sentiment of the two brothers on the shield of Kentucky, "United we stand, divided we fall." They look so nearly alike in buildings and equipment, the passing observer sees little or no difference in their outward appearance.



Nevertheless there is often a difference in their objects and products, which has already been noted, and in the means employed to accomplish these objects. This difference is fundamental. It is found in the law of their establishment.

In the admirable system of public education in the state of Iowa, which is second to none in the land for the goodness and greatness of its beneficent results, there is found the following statute, and it is a fair illustration of similar statutes in other states.

"The Bible shall not be excluded from any public school or institution in this state, nor shall any pupil be required to read it contrary to the wishes of his parents or guardian." Sec. 1764.

This statute takes it for granted the Bible is in the schools, and that is excellent; it has also a concession and the latter often prevails. Many Jews read only the old Testament, and many Catholics out of regard for the pope, a foreign potentate, think they ought not to read any part of the Bible. The state is a secular power and the result, of this concession to religious freedom, is, that the Bible and the Christian teacher, in many localities, are not regarded as essential features of its educational work.

This leaves the moral character and relative value of our public schools, to a considerable extent, to the caprice of those who are in the majority or authority, as directors and teachers in any particular community. In christian communities they are invariably found exerting a christian influence.

The Bible and the christian teacher are essential for the accomplishment of the greatest good. These are seldom separated, and when they are found together in the public

school, it becomes a fountain of elevating christian influences. This privilege is enjoyed by many of our communities, where the supply of christian teachers is equal to the demand.

This discussion of the public school has been included here, for the general knowledge of christian families among the colored people. Since the enactment of laws, limiting the teachers in the public schools of the colored people, to those of the "colored persuasion," there is now, and will continue to be, an ever increasing demand for capable christian teachers. Christian teachers come from christian homes and christian schools.

### COLONIAL SCHOOLS

The historic facts, showing that the open Bible has been the corner-stone of the American public school system, have been so interesting and suggestive to the author, as to lead him to take the initiative, in effecting and maintaining a local Bible society in Fonda, and to make the distribution of the Scriptures among the people, a special feature of his ministry there, and later at Oak Hill Academy. The hope is indulged, that the following facts, relating to the place accorded the Bible in the schools of the colonies, will prove of interest to every reader, especially among the Freedmen.

Our fore fathers and the stalwart statesmen of their day, were not led astray by the "higher" or more properly called destructive criticism and infidelity, that is now permeating much of the literature of our day to the great injury of all who are influenced by it. Indebted to the Scriptures for their ideas of "life, liberty and the pursuit of happiness," and, prizing them as the foundation of their civil and ecclesiastical privileges, they manifested both their sense of obligation to them and dependence upon them, by mak-



ing them the corner stone of every institution they established. The word of God in their hand, like a pillar of cloud by day and of fire by night, led them to locate in this land, awakened in them the spirit of heroism amid all their privations and sufferings, and served as their common guide and comforter, in all their struggles and progress.

If there are any who have the right to judge and to have their judgment respected, as to the nature of the education needed in this republic, surely those men of sagacity, patriotism, piety and comprehensive statesmanship, who founded both the system of education and the Republic, are among the number.

During the Colonial period the towns were little republics, with the Bible for their foundation, and their schools were established for general instruction in that book. The exclusion of the Bible from those early schools would have been repugnant to their founders. They regarded the Bible not merely as an authoritative book in all matters of conscience, but as the charter of their liberty and their guide to the independent ownership of land.

### MASSACHUSETTS

The Colony of Massachusetts Bay, as early as 1647, less than twenty years from the date of their first charter, made provision by law, for the support of schools at the public expense; for instruction in reading and writing in every town containing fifty families, and grammar schools in those containing one hundred families. This noble foundation suggests the religious foresight that laid it. The preamble to this school law contained the following motives: "It being one chief object of Satan to keep men from the knowledge of the Scriptures, as in former times keeping them in unknown tongues, therefore, that learning may not

be buried in the graves of our fore fathers, the Lord assisting our endeavors, it is ordered," etc.

Horace Mann, secretary of the Massachusetts Board of Education, has left on record this noble testimony for all the teachers of our country. "As educators, as friends and sustainers of the common school system, our great duty is to impart to the children of the commonwealth the greatest practicable amount of useful knowledge; to cultivate in them a sacred regard for truth, to keep them unspotted from the world; to train them to love God and also their fellow men; to make the perfect example of Jesus Christ lovely in their eyes; to give to all so much religious instruction, as is compatible with the rights of others and the gains of our government, so that, when they arrive at the years of maturity, they may intelligently enjoy the inviolable prerogatives of private judgment and self-direction, the acknowledged birthright of every human being."

Rufus Choate, the eminent statesman and jurist in one of his orations very emphatically exclaimed: "Banish the Bible from our public schools? Never! So long as a piece of Plymouth Rock remains big enough to make a gun-flint." This is an expression of true patriotism on the part of one, who knew well the history and cost of American freedom. "He is the freeman, whom the truth makes free."

### CONNECTICUT

In the Colony of Connecticut as early as 1656, explicit laws were added to the general law by which the schools were first established, and constables were required to take care, "That all their children and apprentices, as they grow capable, may through God's blessing attain at least so much as to be able to read the Scriptures, and other good books in the English tongue."



“The schools of this state” says the state school Journal, “were founded and supported chiefly for the purpose of perpetuating civil and religious knowledge and liberty, as the early laws of the colony explicitly declare. Those laws, published in the first number of this Journal declare, that the chief means to be used to attain these objects, was the reading of the Holy Scriptures.”

This enlightened policy of the Puritans, in regard to the establishment of free schools, for the general dissemination of a knowledge of the Bible and the development of a pure morality among the young, was a great step in advance of all the countries in the old world. The results have wonderfully justified their wisdom and forethought. The schools they established, having the Bible as a universal text book and basis of moral instruction, became nurseries of piety and knowledge. The very thought of excluding the Bible from schools, they had established with great sacrifice for its special study, would have been received with a shudder of horror.

“The interests of education,” says Chancellor Kent, chief justice of New York, “had engaged the attention of the New England colonists, from the earliest settlement of the country, and the system of common and grammar schools, and of academical and collegiate instruction, was interwoven with the primitive views of the Puritans. Everything in their genius and disposition was favorable to the growth of freedom and learning. They were a grave, thinking people, having a lofty and determined purpose. The first emigrants had studied the oracles of truth as a text book, and they were profoundly affected by the plain commands, awful sanctions, sublime views, hopes and consolations, that accompanied the revelation of life and im-

mortality. The avowed object, of their emigration to New England, was to enjoy and propagate the Reformed faith, in the purity of its discipline and worship. They intended to found republics on the basis of Christianity, and to secure religious liberty, under the auspices of a commonwealth. With this primary view, they were early led to make strict provision for common school education, and the religious instruction of the people. The Word of God was at that time almost the sole object of their solicitude and studies, and the principal design, in emigrating to the banks of the Connecticut, was to preserve the liberty and purity of the gospel. We meet with the system of common schools, in the earliest of the Colonial records. Provision was made for the support of schools in each town, and a grammar school in each county. This system of free schools, sustained by law, has been attended with momentous results; and it has communicated to the people, the blessings of order and security, to an extent never before surpassed in the annals of mankind."

#### STATE OF NEW YORK

George Clinton, the first governor, in presenting the matter of public education to the first legislature of New York, used the following language: "Neglect of the education of youth is one of the evils consequent upon the evils of war. There is scarcely anything more worthy your attention, than the revival and encouragement of seminaries of learning; and nothing by which we can more satisfactorily express our gratitude to the Supreme Being for his past favors, since piety and virtue are generally the offspring of an enlightened understanding."

Later, when the phrase "Common schools" had come into use, he emphasized morals and religion as their fore-



most objects. "The advantage to morals, religion, liberty and good government, arising from the general diffusion of knowledge, being universally admitted, permit me to recommend this subject to your deliberate attention."

In 1804, his successor, Governor Lewis, emphasized the necessity of establishing common schools in the following words: "In a government resting on public opinion, and deriving its chief support from the affections of the people, religion and morality cannot be too sedulously inculcated. Common schools, under the guidance of respectable teachers, should be established in every village and the poor be educated at the public expense."

In 1810, his successor, Governor Tompkins, brought the matter anew to the attention of the legislature. "I cannot omit inviting your attention to the means of instruction for the rising generation. To enable them to perceive and duly estimate their rights, to inculcate correct principles, and habits of morality and religion, and to render them useful citizens, a competent provision for their education is all essential."

In 1811, in response to these successive appeals, the legislature of New York appointed five commissioners, to report a system for the organization and establishment of common schools to carry forward the educational work, that had been previously maintained by the voluntary contributions of christian people in their various communities.

These commissioners, in their report, recommending the establishment of common schools for the state of New York, expressed their own sentiments and those of the people they represented, as follows:

"The people must possess both intelligence and virtue; intelligence to perceive what is right, and virtue to do what

is right. Our republic may justly be said to be founded on the intelligence and virtue of the people, and to maintain it, 'the whole force of education is required.' The establishment of common schools appears to be the best plan, that can be devised, to disseminate religion, morality and learning, throughout a whole country."

In referring to the branches to be taught there is added in this report, as follows: "Reading, writing, arithmetic and the principles of morality (Bible) are essential to every person, however humble, his situation in life. Morality and religion are the foundation of all that is truly great and good and are consequently of primary importance."

After calling attention to the "absolute necessity of suitable qualifications on the part of the master," the report continues in regard to the Bible, as one of the books to be used:

"Connected with the introduction of suitable books, the commissioners take the liberty of suggesting that some observations and advice, touching the reading of the Bible in the schools, might be salutary. In order to render the sacred volume productive of the greatest advantage, it should be held in a very different light, from that of a common school book. It should be regarded, not merely as a book for literary improvement, but as inculcating great and indispensable moral truths. With these impressions, the commissioners are induced to recommend the practice, introduced into the New York Free School, of having select chapters read at the opening of the school in the morning and the like at the close in the afternoon. This is deemed the best mode of preserving the religious regard, which is due to the sacred writings."

This admirable report closes with these significant



words: "The American empire is founded, on the virtue and intelligence of the people. The commissioners cannot but hope that that Being, who rules the universe in justice and mercy, who rewards virtue and punishes vice, will graciously deign to smile benignly, on the humble efforts of a people in a cause purely his own; and that he will manifest this pleasure, in the lasting prosperity of our country."

The public school system of New York, with the Bible as its corner stone, was established the next year, 1812. Ten years later, Governor DeWitt Clinton, encouraging their liberal support, said, "The first duty of a state is to render its citizens virtuous, by intellectual instruction and moral discipline, by enlightening their minds, purifying their hearts and teaching them their rights and obligations."

#### STATE OF PENNSYLVANIA

The status of the Bible, in the early schools of Pennsylvania, may be gathered from the following extract from a report, approved by the National Convention of the friends of public education, that met in Philadelphia in 1850.

"In the common schools, which are open for the instruction of the children of all denominations there are many whose religious education is neglected by their parents, and who will grow up in vice and irreligion, unless they receive it from the common school teacher. It seems to us to be the duty of the state, to provide for the education of all the children, morally as well as intellectually; and to require all teachers of youth, to train the children in the knowledge and practice of the principles of virtue and piety.

"The Bible should be introduced and read in all the schools in our land. It should be read as a devotional exercise, and be regarded by teachers and scholars, as the text book of morals and religion. The children should early be

impressed with the conviction, that it was written by inspiration of God, and that their lives should be regulated by its precepts. They should be taught to regard it, as their manual of piety, justice, veracity, chastity, temperance, benevolence and of all excellent virtues. They should look upon this book, as the highest tribunal to which we can appeal, for the decision of moral questions; and its plain declarations, as the end of all debate."

It was about the year 1840, that the Catholics in Pennsylvania began to manifest opposition to the reading of the Bible, in the schools of that state. In view of this opposition the board of directors, for the Fourth section in Philadelphia, adopted the following resolutions:

(1) "That we will ever insist on the reading of the Bible, without note or comment in our public schools; because we believe it to be the Word of God, and know that such is the will, of the vast majority of the commonwealth.

(2) "That we look on the effort of sectarians to divide the school fund, as an insidious attempt to lay the axe at the root of our noble public school system, the benefits of which are every day manifested in the training of our youth.

(3) "That we will use every means proper for christians and citizens to employ to maintain our present school system, and to insure the continuance of the reading of God's holy word in all our schools."

#### BOARD OF NATIONAL EDUCATION

The constitution of the Board of National Popular Education contains in its sixth article, the following pledge, as one required of teachers, as well as the board. "The daily use of the Bible in their several schools, as the basis of that



sound christian education, to the support and extension of which, the board is solemnly pledged."

In its fifth annual report, which is for the year 1852, the the necessity of a free and open Bible in our common schools was emphasized as the only possible way, in which our nation can continue to be self-governed. The Bible, for the masses, is God's great instrument for governing men and nations. "There is but one alternative," said Mr. Sawtell, "God will have men and nations governed; and they must be governed by one of the two instruments, an open Bible with its hallowed influences, or a standing army with bristling bayonets. One is the product of God's wisdom; the other, of man's folly; and that nation that discards or will not yield to the moral power of the one, must submit to the brute force of the other. The open Bible, in our schools, is the secret of our ability to govern ourselves. Take from us the open Bible and, like Samson shorn of his locks, we would become as weak as any other people. Take away the Bible, and like Italy, Austria and Russia, we would need a despot on a throne, and a standing army of a half-million to keep the populace in subjection."

### JESUS, THE GREAT TEACHER

It was our Lord Jesus himself, who said, "Suffer little children to come unto me, and forbid them not." He did not suggest, that they be sent for moral instruction to the schools of the Pharisees, or the unbelieving Sadducees, but that they should come to him, and receive his word and blessing. He saw no sectarianism in the message of love, life and forgiveness, he brought from the Father; for he described it, as, "living water," "living bread which came down from heaven," "the light of the world," and its object, "that they might have life more abundantly." He knew, it was a

matter of utmost importance to every individual, to receive that message in childhood and youth.

### THE BIBLE, THE STANDARD OF MORALITY

The Word of God is supreme in all matters of conscience or morality. The man, whose conscience is in harmony with the Word of God, must be recognized as on the side of God and right. Elijah on Mount Carmel, having only the Word of God, prevails over four hundred misguided prophets of Baal. When those, who were prejudiced against the gospel in the days of Peter, imprisoned and undertook to silence him and others, he gave the right answer, when he said, "We ought to obey God rather than men." Peter and Elijah, teaching the Word of God, were progressive up-builders of the Kingdom of God, while their suppressors were merely blind opposers and destructionists. The enlightened consciences of Peter and Elijah were of more value and more to be respected, than those of the hosts of souls, in the darkness of unbelief, arrayed against them. Whilst the work of Peter and the apostles tended to make the world better, and better men of all their opposers, the work of the latter, tended to put a real check, on the cause of human progress. Those, who oppose the reading of the Scriptures in the public schools of this, or any other land, commit the very same folly.

The Bible is the Word of God to all mankind. It is his provision for our intellectual, moral and spiritual natures, as the light, air, water and food have been provided for our physical natures. It was originally written in the language of the people to whom it was given, the Old Testament in Hebrew to the Hebrews; and the New Testament in Greek to the Greek speaking Jews, in the time of Christ.

Our English version was made from the original lang-



uages in the time of King James, and it is an error in judgment to call it, either a Protestant or Sectarian Bible. There is, indeed, a sectarian version of the Bible in use in this country. It is printed in the latin language, the language of pagan Rome, which the common people no longer use or understand.

It seems a queer freak of our human nature, that those who use the Bible in a dead, foreign language, unsuited for use in our public schools, should call our English version of the scriptures a sectarian book, and then oppose its use in our public schools.

Our English version of the Scriptures is no more a sectarian book, than are the ordinary books on astronomy, geology, botany, and natural history. Nevertheless when Romanists oppose its use, others of all sorts in the community, who like them need its gracious message of light, life and love, but instead profess not to regard it as a message from God, are liable to unite with them in their unfortunate opposition.

No one has an inherent right, to exclude the Bible from the public schools of America. As the one authoritative book of God, it ought to be there. As the charter of American liberty, and the corner stone of our system of public education and jurisprudence, it ought to be there. No one has any more right to exclude the Bible from the public schools of America, than he has to exclude the sun, for both are God's own provision of light. It is intended of God to be the one unchanging standard of morality and purity, for old and young; and to be as free for all, as the common air that we breathe. Its use, at an early age, tends to develop the conservative principles of virtue and knowledge, which serve as the world's best protectors against ignorance, barbarism and vice.

## RISE AND FALL OF INTOLERANCE

Excluding the Bible, from the public schools of America, is an old world innovation. In some countries of Europe, books on science, literature or philosophy have not been permitted to be published, without the previous approval of the government. "The Bible itself, the common inheritance, not merely of Christendom, but of the world, has been put exclusively under the control of government, and has not been allowed to be seen, heard, or read, except in a language unknown to the common inhabitants of the country. To publish a translation in the language of the people, has been in former times a flagrant offense." (Story on the Constitution, page 263.)

The popes, as early as the eighth century, condemned the circulation and reading of all writings unfriendly to the papacy. In 1515, after the art of printing had been invented, the papal decree was issued, "That no book should be printed without previous examination by the proper ecclesiastical authority, the Inquisition. The books prohibited by it included the bible in the English and German languages, and all the books published by Luther, Calvin, Zwingli and other Reformers. While the Reformers were called, heresiarchs, they proved themselves to be the world's greatest benefactors, by giving the people the Bible.

When Roman Catholicism was the state religion of Italy, France, Spain and Britain, it was intolerant, and by massacres and persecutions endeavored to suppress the reading of the Bible and also its publication in the language of the people.

In 1531, when the bishops were almost universally statesmen, lawyers or diplomats. Henry, the King of England, by an act of parliament, which consisted of a convoca-



tion of the clergy, became the recognized head of the church in England, instead of the pope at Rome. The principle now begins to prevail, that "Truth possesses the power to defend itself." As a result Wiclif, Tyndale, Sir Thomas More, Thomas Cromwell, Archbishop Cranmer, Miles Coverdale and others, with the approval of the king successively, encourage the translation, publication and circulation of the Scriptures among the clergy and people. It was at this time and in this way, that the principle of toleration in matters of religion had its beginning, and the first check was put upon the cruel intolerance of the church of Rome in England. The church of England, episcopal in form then became the established, or state church; and it is so still, but the king is no longer the head of it and the parliament no longer consists of the clergy, as in the days of King James. It was in 1566 that the Puritans, followers of Calvin and other foreign reformers, withdrew from the established church of England, because they did not approve all the forms and ceremonies, then required in the public worship of the established church.

The official act of religious toleration in England was passed during the reign of William III, 1689-1702, (and Mary), who, as the prince of Orange and founder of the Dutch republic in 1680, had previously distinguished himself as the friend of liberty.

Roger Williams, founder of the Colony of Rhode Island 1636 to 1647, established there the first government in America, upon the principle of universal toleration. William Penn, founder and proprietor of Pennsylvania, in 1684 incorporated the same principle in the government of that colony; and, as the expression of his own views and sentiments, respecting religion and civil government. These

men exercised government, by instilling into the minds of the people the principles of religion, morality, forbearance and friendship. Americans do well to cherish the memory of these men, who wrought so nobly a century before the American Revolution.

#### NOBLE DEFENSE BY DANIEL WEBSTER

Our American public school system represents the accumulated wisdom of many generations of Bible readers, and in promoting it we preserve for future generations the foundations so wisely laid in the earlier years of our history.

Daniel Webster, one of the advocates of the system and early defenders of the Bible in it, stated its fundamental principle when he said, "In all cases there is nothing, that we look for with more certainty, than this general principle, that christianity is part of the law of this land." He explained its object and motive in the following passage, which is worthy to be repeated in every generation.

"We seek to educate the people. We seek to improve men's moral and religious condition. In short, we seek to work upon mind as well as upon matter; and this tends to enlarge the intellect and heart of man. We know that when we work upon materials, immortal and imperishable, that they will bear the impress which we place upon them, through endless ages to come. If we work upon marble, it will perish; if we work upon brass, time will efface it. If we rear temples, they will crumble to the dust. But, if we work on men's immortal minds—if we imbue them with high principles, with the just fear of God, and of their fellow men,—we engrave on those tablets, something which no time can efface, but which will brighten and brighten to all eternity."

The exclusion of the Bible from the public schools in



New York state had its rise in 1838 and concerning this movement, Mr. Webster said, "This is a question which in its decision is to influence the happiness, the temporal and the eternal welfare of one hundred millions of human beings, alive and to be born in this land. Its decision will give a hue to the character of our institutions. There can be no charity in that system of instruction from which the Bible, the basis of christianity, is excluded."

The public school, with daily instruction to the young in the Bible, is an American system of education. It had its origin in the belief of its founders, that general instruction in the Bible was essential to the permanency of that freedom, civil and religious, and that independent ownership of land, they came to America to enjoy. If the early Pilgrims, more particularly those of Massachusetts and Connecticut, had not struggled and toiled for this great object, and if they had not been immediately succeeded by men, who imbibed a large portion of the same spirit, the free school system of New England would never have been extended to all parts of our land. We have inherited the public school through the Bible, and the feeling prevails, that only by maintaining a general knowledge of the Bible, among the young and rising generation through it can the countless blessings, that flow from it, be conserved for future generations.

### THE FREEDMAN'S BEST BOOK

These historic facts, relating to the original establishment of free schools among the colonies, during the period of the early settlement of this country, and the place accorded the Bible in them by their faithful founders, are well suited to be suggestive, and to prove an inspiration to every friend of freedom, to promote the good cause of maintaining

the daily reading of the Bible, in all of our public schools at the present time.

Christian parents among the Freedmen, having children that are bright and studious, are encouraged by these facts, to train one or more of them to be teachers and helpers, in promoting the educational and moral uplift of the race. All are encouraged to co-operate with your teachers, in making the public school of your neighborhood, an attractive and inviting place for your own and your neighbor's children.

Send the children regularly to school during the term, for the terms are short. Do all you can, as long as you live, to supply your public schools with bibles and christian teachers, in order that they may attain the highest degree of efficiency, and bring the greatest amount of public good, to you and your children. Remember, that the Bible is the mother of the public school and that it awakens a desire for more knowledge, drives back the darkness of ignorance and inspires the courage to do right.

Many have been led astray by reading bad books and papers, but none from reading the Bible. Its blessings of comfort and guidance to individuals, and of civil and religious liberty to nations, have come to us like the dew of Hermon, that made "the wilderness and solitary place to be glad, and the desert to rejoice and blossom as the rose."

In view of these important historic facts, it is certainly strange that any parents, who permit their children to read all sorts of trashy and worthless books, without protest, should pretend they do not want them to read the Bible, the one infallible and incomparable book, that does not become old and out-of-date like the best of other books, but is as fresh and life giving to day as twenty centuries ago.



The number of those, who have opposed the reading of the Bible in the public schools have comprised but a small part of the entire population of our land, and they have always represented that part of it, that have most needed its enlightening and uplifting influence.

One million immigrants from other lands are now coming to our shores every year, that they may enjoy the civil and religious privileges, that have here been secured, through the influence of the Bible. One of their greatest needs, immediately on their arrival, is faithful instruction in the living and eternal truths of God's Holy Word, that they may know and understand the genius or spirit of our American, civil and religious institutions.

There is urgent need to day for more of that holy compulsion that Jesus exercised, when, surrounded by a lot of hungry people, he required the disciples to "Make the men sit down," and then added, "Give ye them to eat."

### THE CHURCH AND SUNDAY SCHOOL

When Jesus said, "The son of man came not to be ministered unto but to minister," he gave to the world one of its clearest visions of the Kingdom of God, and his own, the highest ideal of life, the one that produces the noblest type of manhood.

It is the great business of the church to bring all its children and youth to this true conception of life, and it aims to do this through the christian home, the Sunday school, young peoples' meetings and church services. But these alone are not adequate, to reach all the children and youth of the land, including those of the one million immigrants, arriving annually from other lands.

Margaret Slattery in the Charm of the Impossible has very truly remarked:

“Men of all creeds and of none agree, that religious instruction ought to be given, to all the children and youth of the land, but the task of attempting it is a tremendous one, and the best manner of doing it is not clear to all. Some say religious instruction should be given in the home. This is usually done, in the intelligent christian home; but there are many homes, where it is impossible, and others indisposed. The fact that the church has seen, as if with a new vision, the method of Jesus, the Great Teacher of all men, reveals itself more clearly in the Sunday school, than in any other department of its work. There it attempts the task of religious education by instruction from the Bible, and endeavors to inspire the child, youth and man with the purest and greatest motives for action.”

#### MAKE THE PUBLIC, A BIBLE SCHOOL

There is, however, no instrumentality in our country, so convenient and favorable for giving all the children and youth of our land a general knowledge of the Bible, as the public school. The Bible is the embodiment of all lofty ideals, and when it is daily read in all of our schools, there is in them a uniform standard of morals. Schools, that neglect or suppress the daily reading of the Bible, do not keep the vision of those attending them on the christian ideal, or develop the christian motive in them, during the most impressionable period of their lives.

The Bible is the light of the intellect, the fore runner of civilization, the charter of true liberty and secret of national greatness. The Bible is the one, all-important book for the Freedmen and their children. Its weekly use, in the church and Sunday school, is to be appreciated and promoted; but the home and the public school are the golden



places, where its daily use should be required, and the opportunity be magnified.

American patriotism relies on the public school, conducted with moral and social aims, as the one preeminent, assimilating agency to bind together the older and newer elements of our population, in a common devotion to our common country. It has been "America's greatest civil glory and chief civil hope." The enthusiasm, that led to its establishment, was well nigh sacred. It needs to day the support of a public spirit, that will insist on the restoration of the daily reading of the Bible, as the basis of moral instruction in it.

Concerning its educational value President Woodrow Wilson has recently very truthfully said, "The educational value of the Bible is, that it both awakens the spirit to its finest and only true action, and acquaints the student with the noblest body of literature in existence; a body of literature, having in it more mental and imaginative stimulus, than any other body of writings. A man has deprived himself of the best there is in the world, who has deprived himself of the Bible."

How true to day is Paul's description of the people that were living without the Bible in his day. He describes them as "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, deceit, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, unmerciful."\*

Our own and every heathen land furnishes abundant proofs, that whenever the gracious promises of the Bible are gratefully received, the proud become humble, the dis-

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\*Rom. 1. 27.

obedient dutiful, the drunkard sober, the dishonest, honorable; the profligate, prudent; and the miserable become happy. Nothing else has ever done this, but the gospel of Christ always does it, when gratefully received.

### ENCOURAGING MOVEMENTS

The legislature of Pennsylvania, in 1913, restored the use of the Bible in the public schools of that state, by a statute requiring the daily reading of at least ten verses of the Bible, in the hearing of all the pupils under every teacher, and making a neglect of this duty a proper cause, for the suspension of the teacher.

The National Reform Association at its last meeting in Portland, Oregon, in 1913, resolved to raise \$25,000, for the purpose of undertaking to place a copy of the Bible, in every public school in the land, from which it may have been excluded; and to aid in keeping it, where it is now adopted, as the standard of moral instruction.

Commissioner Claxton, in welcoming the members of the council of church Boards of Education, representing fourteen denominations, at their third meeting in Washington, D. C., in January 1914, very correctly stated the leadership of the church in the educational work of our country, and the importance of its continued relation to it, in the following language:

"The church has been the leader in educational development, at a time when the state was unable and unwilling to pay the large cost for education. Honor should be given the church for its splendid, formative work in education, during the time the state was occupied in building up its political relations. It is indeed a happy thing, that the church is so deeply interested in education, as to maintain national agencies, known as boards."



In regard to the secondary schools he prophetically added, "The day will come, when the Bible will be read in the public schools, just as any other book. There is no good reason, why the Bible should not have its rightful place, in our public school curriculum."

The Gideons, an organization among traveling salesmen, are endeavoring to place a copy of the Bible in every bedroom of all the public hotels in the United States. At the end of 1913 they had supplied bibles for 220,000 rooms, and had reached all but three states, Utah, Nevada and Washington.

These are movements in the right direction and suggest the proper attitude of every christian parent, teacher and legislator. Do not hesitate to advocate the daily reading of the Bible, and the employment of christian teachers, in all the public schools, provided for the Freedman and his children.

"There's a dear and precious book,  
Though it's worn and faded now,  
Which recalls those happy days of long ago;  
When I stood at mother's knee  
With her hand upon my brow,  
And I heard her voice in gentle tones and low.  
Blessed book, precious book  
On thy dear old tear-stained leaves I love to look;  
Thou art sweeter day by day,  
As I walk the narrow way,  
That leads at last, to that bright home above."  
—M. B. Williams.

## XLVIII

# A HALF-CENTURY OF BIBLE SUPPRESSION IN A NATION, OR FRANCE, DURING THE PERIOD, 1572 TO 1795.

THEISM, DEISM, PHILOSOPHISM.—APPEAL FOR BREAD.—MORAL AND FINANCIAL BANKRUPTCY.—FIRST POPULAR ASSEMBLY.—REPUBLIC OF FRANCE.—REIGN OF TERROR.—PEOPLE UNPREPARED FOR FREEDOM.—INSURRECTION OF WOMEN.—RESULTS.—LAND OF JOHN CALVIN.—LAFAYETTE.—ROMANISM, BEHIND THE TIMES.—HUMAN REASON, BLIND.—LIGHT, LIFE AND LIBERTY.

“The entrance of thy word giveth light, it giveth understanding to the simple. Open thou mine eyes, that I may behold wondrous things out of thy law.”—David.



AN American citizen does not need to go to far-off India or Africa to learn how people live without the Bible. Every heathen nation, living in ignorance and degradation furnishes a practical illustration. This illustration may be found by visiting the countries on the other side of the southern boundary line of the United States, where for several centuries under dominant catholic influence the Bible has been a forbidden book in the few public educational institutions of the country. The result may now be seen in the general prevalence of ignorance, poverty and oppression; the ownership of land limited to a comparatively few persons, corruption and rapacity on the part of public officials, general improvement checked and the country impoverished by frequent insurrections and revolu-



tions, that indicate incapacity for stable and prosperous self-government.

France, however, once made the actual experiment of suppressing the Bible and Bible readers for two centuries, during the period from 1572 to 1795, while the Reformation of the 16th century was progressing in Germany, Switzerland, Britain and other countries.

Thomas Carlyle, in his history of the French Revolution, that occurred 1788 to 1795, has very dramatically portrayed scenes and incidents, which become pregnant with new and thrilling interest, when briefly summarized to illustrate the folly and sad consequences of suppressing the Bible and Bible readers in that nation. The historic value of these incidents should make this story interesting and instructive to every student and teacher.

#### ATHEISM, DEISM, PHILOSOPHISM

Louis XV, king of France, at the end of a reign of fifty-nine years, dies unwept and unmourned in 1774. Affirming there is no God or heaven, at the beginning of his long reign, and not permitting any of his courtiers to mention the word "death" in his presence, he abandons himself to a life of forbidden pleasure, humiliates and scandalizes the people of France instead of enlightening and elevating them. He inherits and maintains the tyrannous and oppressive feudal system, that prevents the common people from acquiring ownership of land. His career has been described, "as an hideous abortion and mistake of nature, the use and meaning of which is not yet known." The persecution of Bible readers, or Protestants, is begun with a general massacre at Paris, on the anniversary of Saint Bartholomew in 1572. Those who escape the bloody horrors of that occasion, are commanded to emigrate from France, on pain of

death. The following events occur, during the latter part of the last half century, preceding the French Revolution.

The leaders in thought are the shameless and selfish infidels and deists, Voltaire, Rosseau, Robespierre and others like them. Paris admires her deistical authors and makes them the objects of hero-worship. They are called "Philosophs," and Bible readers must not stand in their way. Philosophism sits joyful in glittering saloons, is the pride of nobles and promises a coming millennium. Crushing and scattering the last elements of the Protestant Reformation, they blindly and falsely talk of a Reformed France. The people applaud, instead of suppressing these false teachers. The highest dignitaries of the church waltz with quack-prophets, pick pockets and public women. The invisible world of Satan is displayed and the smoke of its torment goes up continually. No provision is made for the general education of the common people and yet the government is fast becoming bankrupt.

In 1774 Louis XVI succeeds his father, as the last King of France. He is youthful, uneducated, imbecile. He is wedded to a giddy superficial queen. Both are infidels and incapable of any intelligent acts of government. With imbecility and credulity on the throne, corruption continues to prevail among high and low. Instead of individual thrift and general prosperity, poverty and famine prevail throughout the land.

### APPEAL FOR BREAD

In 1775, impelled by a scarcity of bread, a vast multitude from the surrounding country gather around the royal palace at Versailles, their great number, sallow faces and squalid appearance indicating widespread wretchedness and want. Their appeal for royal assistance is plainly



written, in "legible hieroglyphics in their winged raggedness." The young king appears on the balcony and they are permitted to see his face. If he does not read their written appeal, he sees it in their pitiable condition. The response of the king is an order, that two of them be hanged. The rest are sent back to their miserable hovels with a warning not to give the king any more trouble.

Mirabeau, a French writer, describes a similar scene that occurs later that same year. "The savages descending in torrents from the mountains our people are ordered not to go out. The bagpipes begin to play, but the dance in a quarter of an hour is interrupted by a battle. The cries of children and infirm persons incite them, as the rabble does when dogs fight. The men, like frightful wild animals, are clad in coarse woollen jackets with large girdles of leather studded with copper nails. Their gigantic stature is heightened by high wooden clogs. Their faces are haggard and covered with long greasy hair. The upper part of their visage waxes pale, while the lower distorts itself into a cruel laugh, or the appearance of a ferocious impatience."

These proceedings are a protest of the common people, of whom there are twenty millions, against government by blind-man's-buff. These people, paying their taxes, are protesting against corrupt officials depriving them of their salt and sugar, in order to maintain royal and official extravagance. Stumbling too far prepares the way for a general overturn.

### MORAL AND FINANCIAL BANKRUPTCY

There is no visible government. Its principal representative is the Chancellor of the Exchequer, or king's treasurer; and "Deficit of revenue" is his constant announcement, to the feudal lords, who exercise local government.

In 1787 Cardinal Lomenie becomes the king's new treasurer. His predecessor has been ousted because the treasury was bankrupt, but his unscrupulous methods continue to be adopted because no better ones can be devised. As late as the next year the cardinal demands the infliction of the death penalty on all Protestant preachers.

The period has become one of spiritual and moral bankruptcy. The Bible has been suppressed and blind human reason has been exalted. There is no bond of morality to hold the people together. Men become slaves of their lusts and appetites, and society, a mass of sensuality, rascality and falsehood. Infidelity, despotism and general bankruptcy prevail every where. There is no royal authority and the palace of justice at Versailles is closed.

The poverty and misery, experienced by the peasants in their comfortless hovels, awakens a feeling of discontent and protest. This feeling of protest, among the poor and illiterate, permeates upward and becomes more intense as it proceeds. In this unorganized protest the hand of one is arrayed against his fellow man. The common people are arrayed against the nobles; the nobles, against each other, and both nobles and people are bitter against the government. Townships are arrayed against townships and towns against towns. Gibbets are erected everywhere and a dozen wretched bodies may be seen hanging in a row. The mayor of Vaison is buried alive; the mayor of Etampes, defending a supply of food, is trampled to death by a mob exasperated with hunger, and the mayor of Saint Denis is hung at Lanterne. The ripening grain is left ungathered in the fields, and the fruit of the vineyards is trodden under foot. The bloody cruelty of universal madness prevails everywhere.

A frightful hail storm, that destroys the grain and



fruits of the year at the beginning of harvest, is followed by a severe drought in 1788. Foulon, an official grown gray in treachery and iniquity, when asked,

“What will the people do?” makes response,

“The people may eat grass.”

The royal government is now described, as existing only for its own benefit; without right, except possession; and now also without might. “It foresees nothing, and has no purpose, except to maintain its own existence. It is wholly a vortex in which vain counsels, falsehoods, intrigues and imbecilities whirl like withered rubbish in the meeting of the winds.”

Commerce of all kinds, as far as possible, has come to a dead pause, and the hand of the industrious is idle. Many of the people subsist on meal-husks and boiled grass. Armed Brigands begin to make their appearance and a “reign of terror,” is ushered in.

### FIRST POPULAR ASSEMBLY

On May 4, 1789, the first popular assembly meets at Versailles, more churches than other buildings having been used as polling places, at this first election in France. The assembly is composed of nobles, clergy and commoners, the last representing the people.

Six “parlements,” consisting only of nobles, have previously been convened by the king’s treasurer, and as often have been dismissed by the king, because they were not willing to tax themselves more, to increase the revenues of the king. In this assembly, there are six hundred commoners, who, when the king dismissed the assembly, under the leadership of Mirabeau refused to be dismissed, and bind themselves by an oath, to remain in session, until they have framed and adopted a constitution.

This act of the commoners is the beginning of the French Revolution. This Revolution has been defined, as "An open, violent rebellion and victory of unimprisoned anarchy, against corrupt worn-out authority; breaking prison, raging uncontrollable and enveloping a world in fever frenzy, until the mad forces are made to work toward their object, as sane and regulated ones."

These commoners are shut out of their hall and their signatures are attached to their oath in a tennis court. They are later joined by Lafayette, the friend of Washington, and by other nobles and 149 Roman clergy. They are treated offensively, but cannot be offended. They are animated with a desire to prepare a constitution, that will regenerate France, abolish the old order and usher in a new one.

Paris, always very demonstrative under excitement, grows wild with enthusiasm for the commoners, and others, who compose their first National Assembly. They go simmering and dancing, thinking they are shaking off something old and advancing to something new. They have hope in their hearts, the hope of an unutterable universal golden age, and nothing but freedom, equality and brotherhood on their lips. Their hopes, however, are based on nothing but the "vapory vagaries of unenlightened human reason," instead of the unchanging truths and principles of Divine Revelation. They experience an indescribable terror, of the unnumbered hordes of Europe rallying against them, in addition to the constant dread of their own cruel, armed brigands and inhuman official executioners.

Unfortunately the commoners had not been previously trained in the art of statesmanship, and after a long session, that lasted until September 14, 1791, the constitution then proposed was still incomplete, and had to be submitted



to another assembly to be completed. They however accomplish some things worthy of note. In 1789 they abolish feudalism, root and branch; and the payment of tithes. The latter meant the separation of church and state, in matters of support and government; and this event seemed to the deists, like a time of Pentecost.

### REPUBLIC OF FRANCE

On Sept. 22, 1792 the Republic of France is declared. On Jan. 1, 1793, King Louis XVI, who had become a runaway king, and on October 16th following, Marie Antoinette, the queen, are executed. These events are followed by another reign of terror, the plundering of churches and a war with Spain.

The Republic of France, when first established, proves to be one of a mob, robbing and murdering those, who had property. The people become despotic as soon as they have disposed of their useless king, and queen. There were only nine prisoners in the bastille, when it was destroyed, but now in two days and under the name of liberty, eight thousand innocent persons are massacred in prison. Walter Scott in his *Life of Napoleon* adds: "Three hundred thousand other persons, one third of whom are women, are ruthlessly committed to prison," the executioners usurping the place of the judges and, without trial, pronouncing sentence against them". Their watchwords, while the Revolution continues, are, "Unity, Brotherhood or Death." These principles are enforced by edicts of exile, imprisonment, or death by the guillotine.

### REIGN OF TERROR

This reign of terror continues until July 28, 1794, when the cruel hearted Robespierre and his consorts are con-

demned to death on the guillotine, a cunningly devised beheading machine, on which he had been practicing with innocent and helpless victims, for twenty-two years.

In 1795 a new constitution is adopted, and after the suppression of a number of bloody riots and insurrections that year, by the young Napoleon with his batteries of artillery, public order is restored and the Revolution is regarded as ended.

### PEOPLE UNPREPARED FOR FREEDOM

These are but a few of the many riotous and disorderly events that occurred in France just at the close of the American Revolution, in which Lafayette co-operated with so much honor to himself and his country. These suffice to show how unprepared the people were for any great or concerted movement, and how destitute the nation was of men, fit to serve as leaders in thought and action, until the rise of Napoleon with his genius for military affairs. Mirabeau, their first trusted leader, dies before the end of their first assembly. Lafayette, a prominent member of the first assembly, when made military commander at Paris, finds the rabble will not listen to his counsels, and he resigns. In 1782 he makes another attempt to re-instate authority in Paris, and the attempt proving a failure he retires from further participation in public affairs.

No one is able to anticipate the next movement of the populace, or win and hold their confidence, any length of time. One event follows another "explosively." Men, fearing to remain longer in their huts or homes, fugitively rush with wives and children, they know not whither. Under the leadership of the infidels, Rosseau and Robespierre, they experience terrors such as had not fallen on any nation, since the fall of Jerusalem.



## INSURRECTION OF WOMEN

An insurrection of women is suddenly started in Paris, in October 1789, at the call of a young woman who seizes a drum and cries aloud, "Descend O Mothers; Descend ye Judiths to food and revenge!" Ten thousand women, quickly responding to this call, press through the military guard to the armory in Hotel de Ville, and when supplied with arms march on foot to Versailles, and, taking the king and his family captives, bring them and the National Assembly to Paris the next day, October 5th, followed by a good natured crowd, estimated at 200,000. Now that the king occupies the palace of the Tuileries at Paris, the people hungry, but hopeful, shake hands in the happiest mood, and assure one another "the New Era has been born."

## RESULTS

The principal results of the French Revolution may be briefly summarized as follows:

Good riddance of a half century line, of worse than useless, atheistic kings and queens; the suppression of the tyrannous feudal system, that prevented the common people from acquiring ownership of land, the suppression of the bastille, a feudal prison and robber den, and of the guillotine; the suppression of religious persecution, and the separation of church and state in matters of government and support; and the adoption of a constitution, that provides for the people to have a voice, in the management of the affairs of the government.

## LAND OF CALVIN AND LAFAYETTE

France is the land that gave birth and education to John Calvin, the pioneer advocate of civil and religious liberty, and in his day the good work of the Reformers had gained an encouraging foot hold in his native land, but after

the lapse of a century of cruel extermination, one looks in vain to see the expected fruits of his great work. A century, of Bible suppression and persecution of Bible readers, has left the people in ignorance of the Word of God, which is the Light and Life of the World, and in its place catholicism and infidelity, like hoar frosts or destructive black clouds, have spread over the land. Oppressed with a feeling of need and seeking something not clearly defined, the people grope in darkness and stumble on events, as if playing blind-man's-buff. The one hundred and forty-nine Roman clergy in the first assembly are so lacking in intelligence and patriotism, they exert no special influence worthy of note.

Very different were the scenes that Lafayette witnessed, during the period he co-operated with the colonies of America, in their struggles for liberty and independence. Here he met many of the descendants of the very people, whom the bitter persecutions in France had driven to this country. Many of them, as early settlers in New York, Pennsylvania, Delaware and Virginia, exerted a considerable influence, in moulding the character of the American people. He found all the people engaging intelligently in the cause of freedom. Their leaders knew what they were endeavoring to achieve, and every movement was characterized by good order, patriotism and superior wisdom.

### ROMANISM BEHIND THE TIMES

This historic contrast of the good fruits of the open Bible among the people in America, with the sad and deplorable results of Romanism and infidelity in France, previous to the great revolutions, that occurred in both countries in the days of Lafayette, is certainly very interesting and instructive.



Other countries in which Romanism has been dominant and the Bible suppressed, as Ireland, Spain, Mexico, the Philippine Islands and the states of Central and South America, show a similar unfavorable contrast. In South America, where Romanism has suppressed the Bible for centuries, only two percent of all the college students in 1913, according to Bishop Kensolving of the Episcopal church in Brazil, "affirm their allegiance to any religious faith."

In Spain, according to a recent issue of the Herald of Madrid, there are 30,000 towns and rural villages, that are yet without schools of any kind. There are thousands of the people whose homes can be reached only by bridle-paths. They lack schools, roads and railroads. Seventy-six per cent of the children and youth are unable to read and write. In Spain, Mexico and South America, Romanism has proven itself to be, but little more than a pious form of paganism, an oppressive and wide-spread relic of ancient, pagan Rome.

During the two hundred years preceding the Revolution in France no one was ever persecuted for being an atheist, deist, infidel or Roman catholic, but all of these united in suppressing the general use of the Bible and the presence of Bible readers, to the great injury of the public welfare. If that country had not foolishly and wickedly exterminated the people, that were fast becoming Bible readers at the time of the Reformation, it would no doubt have been saved from many of the blind and bloody scenes of the period of the Revolution.

Romanism, by suppressing the Bible, encourages ignorance, superstition and bigotry. It also tends to break down the sanctity of the Sabbath as the Lord's day; winks at the liquor traffic, and by its confessional strikes at the very

foundation of free manhood, freedom of thought and liberty of conscience.

This contrast, shows clearly that Romanism, whatever good it may have done, is now many centuries behind the times. This is a very serious defect. It has the Bible, a latin version called the Vulgate which it claims as its own. It has the New Testament and for that reason it is classed as a christian religion. It has however, opposed and suppressed the reading of the Bible by the people, lest the spread of intelligence, through a personal knowledge of its contents, would lessen the respect and obedience of the people to the false claims of the pope, clerical orders and priesthood.

Several generations of slave holders in this country gave this same reason, as a good one for not providing educational facilities for their slaves, fearing that intelligence, which greatly increases the value of the workman, would tend to lessen their authority over them. It serves to illustrate the old worn-out adage, that "might makes right," instead of the newer and better one, "God is with the right."

The ability to rule, in both cases, is based on the ignorance, instead of the intelligence of the subject. When thus expressed in plain words, it certainly does not sound very creditable, or as if it were the best policy. It is not uncharitable to say, that as a policy, it is "out of date." Our Lord Jesus was a teacher as well as Saviour. He went from place to place, teaching and encouraging the people to "search the scriptures," that they might know, what to believe concerning Him, in order to inherit eternal life and "have life more abundantly."

This is one of the good features of Protestantism. It is based on a personal knowledge of the Bible and the gen-



eral intelligence of the people. Its motto is "Let the Light Shine." Truth is mighty and in the end will prevail, for "justice and judgment are the habitation of God's throne."

### HUMAN REASON BLIND

When the Bible was suppressed in France and human reason exalted, all the infernal elements of a depraved human nature held high carnival. Enthusiasm and fanaticism, the allies of ignorance and superstition, caused the people to think and act wildly. If in his heart there is no devout faith, to develop the sense of personal responsibility and duty, man becomes ready for any evil under the sun. Sin, however, has been and always will be the parent of misery. "The wages of sin is death." This one terrific experiment, of a half-century in France without the Bible, should be enough for a thousand worlds, through countless years."

### LIGHT, LIFE AND LIBERTY

The life-giving word of Divine Truth is the salt, that preserves learning and a sense of personal obligation to do that which is right, amid the changing scenes of time and life. Learning is knowledge based on fact, and not on fiction or unbelief. Duty as a practical matter has regard for that "righteousness, that exalteth a nation." as well as the salvation that saves the individual.

"Ye shall know the truth and the truth shall make you free." A knowledge of the truth tends to produce that self-restraint, that is essential to freedom; and that sense of duty and right, that results in faithful public service. Genuine liberty has never been realized, where there has not been also an intelligent self-restraint.

The fundamental principle of the Reformation was expressed by Luther as follows: "The Word of God, the whole Word of God, and nothing but the Word of God."

This was based on the following passage from Augustine in the fourth century: "I have learned to pay to the canonical books alone, the honor of believing very firmly, that none of them has erred; as to others, I believe not what they say, for the simple reason, that it is they who say it;" and the previous saying of Paul, "Should we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed, for it is written, the just shall live by faith."

This principle of the Reformation appears in our common form of attestation, "The truth, the whole truth and nothing but the truth;" and in the patriotic motto of Pennsylvania, "Virtue, Liberty and Independence."

Think on these things. Search the scriptures. Know that the Bible is the Word of God to all people, that it is the sword of the Spirit, and the Truth that makes you free. The Master hath need and calleth for thee. Be of good courage. Be loyal to the truth and let it shine through you.

THE END





## THE BRIDGE OF LIFE



An Arch with its Keystone showing the Bible elements of a  
character, their two-fold foundation and bond,—the Sabbath.

## AN OAK TREE



On the Southeastern Slope, near the Academy

A pretty Oak tree,  
That strong and stalwart grows,  
With every changing wind that blows,  
is a beautiful emblem of the strength, beauty and eminent  
usefulness of an intelligent and noble man.

“He shall grow like a Cedar in Lebanon; like a tree  
planted by the rivers of water, that bringeth forth his fruit  
in his season.”